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FROM A CHRISTIAN STANDPOINT.

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## Inner Life Department.

MRS. ANNIE C. T. HAWKS, MEDIUM.

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### INVOCATION.

Our Father who art in heaven—thou Perfect Whole of the universe—thou divine Light of all souls—from the hidden caves of dark despair weary hearts plead for the kindling rays of inspiration, that they may be lifted out of their gloom, and that through the revelations of thy truth they may find within their hearts the light which is to redeem them from sorrow. Kindle, O Father, that flame of sacred fire which naught of earth shall destroy. Let its light be so bright, that wherever they may be, with congenial souls, or amid the conflicting minds of the outer world, they may be sustained and lifted up, strengthened and made purer and purer by its never-dying flame.

Our souls have learned the *life that knows no death*, and in spirit we rejoice, and in our joy we would have others find the blessed truth, and learn that *all of life is eternal*. The atoms but change, and the flowers and shrubs drink in the quivering spirits of that change, transmuting from the changing life of the past a more perfect life of the future. The souls of men grow loftier when comprehending thy natural laws, and when striving with the outer matter of earth they feel sustained—their spirits are uplifted and made evermore pure by the light of thy divine presence.

We pray thee that all hearts may feel thy power, and the light as a vestal flame ever

remind them of thy never-dying love and unchanging laws. Amen.

### QUESTIONS AND ANSWERS.

Conductor—Good morning! I have come to answer your questions.

Question—What is inspiration?

Answer—Inspiration is the outpouring of the Great Spirit upon the inner man—the life-tone touched by its spirit hand. It is a power constant with every soul's aspiration, awakened and made clear as the vibrations touch the spirit within; and as the tones increase it lifts the spirit into the realms of divine light, where the great inbreathing impregnates the channels of perception. All nature is filled with inspiration. The Great Master's hand holds the universe as a harp, and from its many-toned strings he sounds the inspired anthems of life. The immortal returns to infuse the mortal with his spiritual knowledge, awaken and kindle the latent forces which but await the inspiring touch to give birth to grand inspirational shafts, all aglow with the flame of the Infinite Spirit.

As the form is through which inspiration flows, so the mold will be. The higher the aspirations of the inner man, the more perfect the glow that lightens up the shaft. He who clasps hands with Nature, and feels the quickening throb of the life within, has received a shower of inspirational glory which will increase at every turn in her emerald-carpeted temple; and as he contemplates her star zones his soul will be awakened by the infinite touch infusing it with divine inspiration which shall tell of immortality, with its growing life and developed aspirations.

The inspiration of other souls, who have long ago left their place upon the earth, still lives to awaken within natures susceptible to their psychological aura, like inspiration. All animate and inanimate nature bears the impress of every life upon it, and that impress lends its psychological influence to every life which is so constituted as to be brought en rapport with it; hence the fine touches that brighten up the dry, studied sermons of him who never lifts his soul above his velvet-draped pulpit. A sunbeam of inspiration has fallen from a soul whose aspirations went out beyond the silken pews, and its light immortal lives within those walls, and throws a ray upon the preacher's soul.

All truths are inspired—scientific, philosophic and religious. It is not the written pages of a book, but the truth which therein lays enshrined, which is inspired. The lines may be traced by the hand of the Jew or the Gentile, Hebrew or Greek. The truth alone is inspirational.

The Infinite Spirit is in all, and as man's nature increases in goodness, the spiritual increases above the grosser or more material elements of his being; and as man's aim becomes higher and his acts truer, the flowings from the inspirational fount are clearer. All receive a certain portion of that inspiration which lives in the universe. It is worked by the laws of attraction, and as your aspirations ascend your inspirations increase. The more active the spiritual organs the deeper the thought, the more loving the nature, the more truly the inspiration. The grosser your nature, and the lower the plane upon which your desires lead you, the less perfect the inspirations. That for which you seek you will find, be it good or evil.

Let your souls ever aspire to that perfect life of love which shall spiritualize your beings, and establish for yourselves a heaven of perfect deeds, that the holy light of true inspiration may fall upon you, and brighten up all the dark paths in your lives, lifting you out of wrong-doing into that perfect life which shall bring to you the white-robed guardians, whose inspired souls shall make brighter every hidden jewel of your inner selves, and show you where the paths lead to pleasant pastures, and that from out your own aspirations shall increase the inspirations of your souls, lifting you in various ways nearer the Infinite Spirit of all.

#### THE TEACHER.

My friends, once more I stand in your midst—once more lift my voice that it may

be heard by the people. I come not as an angel of light clothed in bright raiment, but as a brother man, desiring to teach you what I have learned since I left your land. I have no text, I know no sect, nor conform to any creed; I come not to preach a sermon, but to speak to you in a natural way, and teach you of the glory of the spirit plane, of the grand visions of Deity, and the progress of the soul from earth to paradise. In dream-like slumber my spirit was borne far above rainbow lights, through silver shades and rosy clouds. From the dream I awoke amid the sound of song that came from a hundred voices; anthem after anthem swelled upon the breeze, and the chorus burst forth from hundreds more in one joyous

"God unveils the hidden world,  
Soul, thy journey now pursue!"

I moved onward at times with great rapidity, then again I would find myself moving slowly, and seemed to be detained by the influence of a power beyond mine own, which drew me backward. I have since learned this was the grief of my friends upon the earth. My angel guide filled my heart with a feeling of veneration which lifted me up and bid my spirit seek higher for its home. As we moved onward I caught a glimpse of jeweled skies, a splendor of sunbeams, which filled my being with enraptured life; fragrance filled the air, and melody sounded everywhere. A sense of perfect rest filled my spirit, and my heart was full of love.

My spirit shook its raiment from its earthly shell, and its brain quickened with the sense of new worlds afar from gross material atoms. Memory lingered and gathered in the sowing and reaping of the many seasons of my life; shadows fell over some, and o'er others sunshine, but the lifting up came through deeds well done, and my frame grew strong, and every pulse contained a living might wherein dwelt an eternal truth, made grand by an everlasting love.

I felt the influence of the divine, or better part of myself. I knew that my spirit, as a crystal globe, reflected the Maker's hand. I felt a life all new, and from that life I drew a power which gave me strength and crowned me with a majesty which led me from the dusty form which I had worn for years, and my soul, as the temple of my spirit, glowed with the electric touch of its new life. God's love encompassed me, and more and more his image shone, as saints and seraphim around me gathered.

Here was a blending and unfolding of

glories all new to me, but the light and splendor that draped their lives and filled their souls with love revealed to me the reflex of a more divine and perfect light—a light from the Eternal and Infinite. His Spirit shone through all.

My spirit paused, and calmly questioned through its faculties, God's infinitude. I gazed afar off, to the right hand and the left, upward and downward, and I saw that every form, according to its place, received a touch of splendor from His Spirit; His power created all forces, and all were subject to His will. I saw that all *divine light* was but the light of *His love*, and as that *love* increased the nearer drew that form to the Spirit of the Infinite; and as the *light* increased, so increased His Spirit there, until through the form that once upon the earth had dwelt, creation worked outward, and new thoughts were born to build new worlds, and bring new species of life to work in turn their life up to God.

As my spirit mused my soul grew stronger, and light fell clearer across my brain; and like a chain of births I gathered in the soul's advance, until I saw within myself, soul and spirit take its form, and mind and heart create the will over, while the brain tranquilized the whole. I saw its workings from the outer and the inner wall, and the mind through sensation moved, worked through life upon matter, chasing time, living in the past, and building for the future. Each kind sought its own, its separate sphere, suited to its mind, and built its faith upon its own conditions.

One Great Spirit reaches all, so where they be. Each planet is inhabited by a separate race, yet all derive their life from the one great Life, and are illumed by His Spirit. Nothing has changed amid the countless orbs of heaven since first they sang their awakening song. It is man who moves the countless changes over earth's broad belt. He lifts or debases the framework of beautiful life. He closes the portals of his inner being and hides the image of God. The world grows in wondrous arts, and increased science crowns man as victor; but the beautiful garden of the soul is left uncultivated, and angels cannot find their way amid the debris which has gathered there. The love which comes to lift the spirit to its soul-center, is lost amid ambition and selfish deeds.

The fine arts with their beauteous shades, the great inventions made to bless the earth, all fail to lift the spirit where the light of love supreme forever dwells. The spirit

cannot soar to where, all radiant, showers this light, until it seeks within the inner wall, where lies buried the light which comes from God.

I was aroused from my meditations by my guardian angel, and onward I felt myself urged, and with rapid speed I was propelled past green fields and perfect flowers. I queried, Am I passing through another sphere down to earth? But no, this cannot be; for the same beautiful, intoxicating light lives here. It is in the flowers and over the hill-tops, and fills all nature with a halo unknown to earth. I am but in another sphere. More real than earth, more perfect, pure and good, all seems touched with the rays of the setting sun, and everything is bathed in a calm of divine content. Perfect love flows as sweet music over all. This is the plane of "golden life;" all drink from the Celestial Fount of God. It is one of the bright rounds of the ladder of the universe, and the golden threads of time know no end. Waves upon waves of music unceasingly roll, and God's great Spirit centers all; while radiating circles around the Center increase the Infinite in the finite form.

What a grand space of beauty lay before me! So perfect was the universe of spheres! My soul was touched when I saw how harmonious worked the divine laws. The weaker I saw were here by the stronger sustained, and all by the one great Power held up. Within a perfect solar light an interior ray dwells, more perfect than the light reflects, and all seem fed from this one great central Sun.

I found as my soul in strength increased, that my intuitive powers awakened, and I saw unrevealed interior forms, which seemed to hold within themselves second selves. I saw that every atom bore upon its face the impress of an uncreated shape. "I will strive to know more of this." So my spirit spoke; and then I wondered, will these atoms take unto themselves forms, and become organisms? But my spirit could not answer. All that I had learned while upon earth, my long years of study, the constant culture of my mind, could not reach the wonderful works I saw revealed. I could but gather glimmerings. I must begin anew, and gather knowledge where the lights are clear, and reflect truths.

I found myself moving onward, the air fragrant, delightfully so, flowers glowing with their diamond centers. Two loved ones joined me, and journeyed by my side. My breast throbbed with joy, and my frame

was quivering with ecstatic bliss. I saw before me a line drawn which looked like the margin of the sea when gilded by the rays of the setting sun. A calm, holy light sprang up, and all life seemed to bow in solemn grandeur. I saw I was entering another circle. I moved through a curtain of fleecy whiteness into greater glories than ever my mind had conceived; and I turned to speak to my companion; for until that moment I found I could not give utterance to my thoughts. How glad the sound which with joy burst from daughter's lips, "Father, we are entering our home!"

My soul leaped with joy to once more hear the dear voices of my beloved daughters, their souls responded to mine, and from their spirits there came a strong love-light which lifted my spirit high upon the golden waves of beauty. The air around me was like shimmering waves, flashing and then softening like Eden's twilight, tranquilizing into a serene and holy calm which lulled me into slumber. How long I slept I know not. I awoke to find myself in a softly-lighted grotto, shaded by palm trees and twining vines with scarlet berries and fragrant flowers. A sense of loneliness came upon me which the beauty of the place could not dispel.

I arose and walked out of the grotto to meet my daughters, with my father and my mother. Who can tell the joy of that meeting? My father stood before me in the prime of manhood—my mother, a beautifully matured woman of twenty. I gazed in wonder; old age had left them, and into the new life they had sprang regenerated. I wondered if I too had found the change, and from my soul they caught the thought, and my mother led me into a temple where clear crystal formed the walls, and there I saw myself in early manhood's grace, while all around me floated the deeds of my life, in countless numbers strangely mixed—some brightly light, others clouded and crossed with deep lines.

Clearly came to me the truth, "There is no death." My mother said, "My son, it is memory you see. It will be ever with you, as eternal as your inner soul. Time with its progressive line will increase the brighter lights until the dark and strangely crossed will fade, but the reflective powers of your being will never cease to be."

Then I felt upon my soul a lingering dimness of my former self, and I struggled to expand my mind to gather in more clearly these strange and new revelations. Here again came to me the lifting up. God in

his love shone over all, and I lifted my voice as one among the many present, in praise for his untold mercies, and I thanked him for the strength which had led me to labor faithfully, and use well the talent he had given unto me. A greater light came as my soul communed, and my faculties all ablaze with light, found in all of God's works a wisdom mighty, grand and great. Through harmony of body and spirit my soul had bloomed into perfect manhood, and a feeling of gratitude overwhelmed it and lifted me up nearer to the great Spirit of all, and with my arms entwined around my mother I praised God for the perfect part which from her I inherited, and which had aided me to lift myself still nearer unto him. The winds caught the joy of my soul, and all the world about me seemed moved with ecstatic bliss, and from out the palm grove we went into a luminous city, whose bright streets shone like bars of gold, and buildings of jasper rose high above us, forming avenues of light beyond human conception or spirit power to delineate through mortal form.

Around the city rivers like molten silver ran, and fair ships and gay boats moved upon the face of the stream, reflecting in perfect outline the white sails and bright-colored bows; soft melodies sounded upon the air, from birds which dipped their gay plumage in its waters. Tall trees alive with bright-blooming flowers grew along its banks, and the voices of happy children made perfect the scene. As I stood with my mother beneath the archway of a snowy temple of crystal spar, my daughters again approached me; and it was my eldest, my beautiful child, who had suffered most when in the body, with her face all lighted up with holy love, bade me enter the mansion prepared for me in heaven.

And here, my dear friends of earth, I must leave you; for my power is not yet sufficient to give to you even a shadow of the beauties of that home. The flowers of God bloom eternal, and the trees of life are perpetual. Communing angels from higher spheres visit where I dwell, and as their feet press the bloom-covered grass a newborn gladness fills our city; sweet happiness holds all in a sacred union of spiritual glories. God be with you all.

The grave is not deep; it is the gleaming footmark of an angel who seeks us. When the unknown hand sends the last arrow at the head of man, he bows, and only the crown of thorns is taken from his brows.

For the American Spiritual Magazine.

## WHY CALL IT SPIRITUALISM?

BY D. WINDER.

**BROTHER WATSON**—Having been permitted, through your kindness and generosity, to read, not only your three books on Spiritualism, but also the current numbers of the SPIRITUAL MAGAZINE, and finding so much in common in the history of our lives and experience in the field of theological labors and investigations, I am drawn by natural, yet mysterious, laws of affinity and sympathy toward the enterprise in which you have engaged. Like yourself, I feel that I have much to do and but little time to do it in, as I am nearing the shore of that river that separates the terrestrial from the celestial, and must, in the course of nature, very soon pass over. Sometimes I indulge in regrets that the prime and vigor of my life have been devoted to the propagation and defense of dogmatic theology; then again I am consoled with, to me, the newly discovered truth, that religion, like all else in nature, is *progressive*, and a consciousness that I have always spoken and acted according to my highest and best convictions in religious matters.

I have always had an aversion to the use of "ism" as a termination in the designations of the various religious phases, and I feel the same repugnance to calling the modern developments of Scriptural truth "Spiritualism."

The name Spiritualism is not only vague and indefinite, but is calculated to bewilder and mislead both Christians and the outside world, on account of the variety and antagonistic ideas and views entertained by speakers and writers who are recognized as Spiritualists. I once witnessed an impressive illustration of this truth in a discussion between a clergyman and a prominent Spiritualist, in the city of Richmond, Indiana. The question for debate was, "Is modern Spiritualism sustained by the Bible?" As Spiritualism was not *defined* in the terms of the question for debate, the clergyman merely sought out all the extravagant and wild utterances he could find in Spiritualistic literature, and put his opponent in their defense. I need not tell your readers the result of the discussion. I will merely say the cause of truth was misrepresented and injured.

The distinguishing truths which are now being developed, demonstrated and restored to the religious world, are as old as humanity itself, in harmony with the laws of nature,

and confirmed by universal history and human experience, and in no just and true sense can be called an "ism." Methodism, Calvinism, Quakerism, etc., are appropriate enough as designations of theological dogmas, but "Spiritualism" is a misnomer when applied to historic facts and demonstrated truths.

The historic and demonstrated truths to which I allude, and to which I demur against applying a sectarian epithet, are the following:

1. In every period of the world's history celestial beings have been employed in administering the divine government in relation to the human race; and this arrangement is a part of and in harmony with the whole system of natural laws.

2. These celestial beings, called "angels," (which means *messengers*) have manifested their visible presence, conversed with mortals in audible voices, and made known the objects of their missions in every period of the world.

3. These celestial messengers always did, and do now, by means of dreams, visions, trances, and magnetic impulses, influence the minds of mortals—warn them of danger, dictate the means of safety, and impress upon their minds their duties and obligations.

The foregoing propositions I shall now proceed to show are demonstrated by every rule of evidence and source of authority recognized in human society. And I would here remark that no moral problem of modern times is so utterly incomprehensible to my mind as this: that Christians, who profess to be governed in their faith, hopes and expectations by the New Testament records, should for a moment doubt the truth of the foregoing propositions. Should any intelligent Christian be presented with a copy of that volume, from which had been erased all the historic narratives, all the promises, and all the unequivocal declarations that prove the truth of my propositions, he would scarcely recognize it as the New Testament. Yet, in consequence of false religious education derived through current popular sources, he can read these thrilling narratives and soul-stirring promises and predictions, without discovering the barrenness and poverty of modern theological systems.

As I wish in this communication to address myself especially to professing Christians, I shall proceed to present some of the proofs found in the New Testament, of the truth of what is improperly and disparagingly called "Spiritualism."

I shall first refer to the *historic* narratives found in that book. These are contained chiefly in the four books of the Evangelists and the Acts of the Apostles, written by St. Luke. The ostensible object of these books was to give an account of the facts and incidents that occurred in connection with the birth, life, sayings and doings of Jesus of Nazareth and his apostles, whom he had chosen to represent his cause and mission in the world. As I now address myself especially to Christian professors, I shall assume the *general truth* of these narratives; allowing only for the ordinary misapprehensions, errors and discrepancies common to humanity and characteristic of all human productions. It will be clearly seen that the incidents referred to in these narratives coincide and harmonize with many of the current phenomena of modern times; and I can see no reason or propriety in applying the epithet "Spiritualism" to the facts and phenomena upon which primitive Christianity was based. Christians should know that any effort or agreement to disparage or discredit the well-authenticated phenomena now occurring in the world, will have a direct tendency to invalidate the narratives found in the New Testament.

St. Luke, who wrote the "Gospel according to St. Luke" and "The Acts of the Apostles," was evidently a man of culture and education, capable of appreciating the events of his period. After a brief introduction, in which he claims to "have a perfect understanding of all these things from the first," commences his narrative with an account of the phenomenon that occurred with Zacharias, the Jewish priest, and Elizabeth, his wife—the parents of John the Baptist. He states that when Zacharias went into the temple to burn incense "there appeared unto him an angel of the Lord, standing on the right side of the altar," who made known to him the fact that he and his wife should be the honored parents of the forerunner of Christ. Here we have the fact of the presence of a celestial messenger in the temple, visible to the eyes of mortal, and distinctly announcing, in an audible voice, the object of his mission.

Luke next proceeds to give an account of a visit of this same angel to Mary, the mother of Jesus, to announce to her the fact that the promised Messiah should be the fruit of her womb. Mary *saw* him with her eyes, *heard* him with her ears, and received from him the intelligence that her cousin, Elizabeth, should be the mother of the forerunner of Jesus. See Luke i.

In his second chapter, Luke gives an account of the celestial manifestations that occurred at the birth of Jesus as follows: "There were in that country shepherds abiding in the fields, keeping watch over their flocks by night; and the angel of the Lord came upon them—they were sore afraid—and the angel said unto them, Fear not; behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host, praising God, saying, Glory to God, peace on earth, and good will to men." Here again the angel who spoke to them, as well as the host of angels who joined in the celestial concert, were both *visible* and *audible* to the shepherds; and they also distinctly announced the object of their mission, and directed the shepherds where to find and how to know the new-born babe.

Passing over the cases of Simeon and Anna, who were impressed by celestial influences to meet Joseph and Mary in the temple and identify the Lord Christ, I now proceed to the case of the "wise men of the East," and the strategy of Herod, found in the second chapter of Matthew. These "wise men," or *magi*, understanding that the star, or *meteor*, that appeared at the birth of Jesus, was intended to point out his locality, made their way to Jerusalem and made inquiry on the subject. Herod, the king, became jealous on account of these ominous movements, and sent for these wise men, charging them to bring him word after they had found this new-born prince, under the pretense that he wished also to do him homage, but really intending to destroy him. But he was defeated by celestial interference; and how? Why, these wise men were warned in a *dream* not to return to Herod. The celestial messengers, being mind and thought readers, an angel immediately appeared to Joseph in a *dream* (Mary was *clairvoyant*—Joseph not), and warned him to flee into Egypt with the young Jesus, and to remain there until further celestial orders; at the same time revealing to Joseph the secret intentions of Herod. After the death of Herod the angel again appeared to Joseph in a *dream*, informing him of the fact and directing him to return to the land of Israel with Mary and Jesus. The details of this narrative are most surprising, and illustrate the ever-present care and guidance of God's "ministering spirits" over those who commit themselves to their charge in

well-doing, obedience and submission; for we are told that when Joseph returned to the land of Israel, and learned that Herod's son, Archelaus, reigned in his stead, he was afraid, and immediately he was directed by an angel of God in a *dream* to turn aside into Galilee.

I shall now call the attention of my Christian readers, who deny the possibility of the spirits of the departed returning to the earth and being identified, to the following narrative, found in the ninth chapter of Luke: "Jesus took Peter, John and James and went up into a mountain to pray, and as he prayed the fashion of his countenance was altered, and his raiment was white and glistering. And behold, there talked with him two *men*, which were Moses and Elias, who appeared in glory and spake of his decease, which he should accomplish at Jerusalem." In this narrative we have the proposition demonstrated, that departed spirits can return to earth, become visible to mortals, converse in audible language, and be identified.

Permit me in passing along to ask a few pertinent questions. Why are the facts recorded in all these narratives called Spiritualism? Are they not essential and basic elements of primitive Christianity? If so, in what way do their exact duplicates in modern phenomena disparage the credibility of primitive Christianity? And will not the efforts of Christians to destroy the credibility of these modern phenomena, which are duplicates of those found in these narratives, tend to destroy the credibility of the Christian Scriptures? If Christians, aided by corrupt and money-loving magicians, whom they abet and encourage to imitate those who followed Moses and Aaron in Egypt, could succeed in destroying the credibility of modern phenomena, would it not tend to lessen the credibility of the Christian records? Last summer I witnessed an exhibition of one of these tools of the clergy, who announced to the people of Oxford that he would "expose Spiritualism" by duplicating all its pretended phenomena by slight-of-hand tricks. One of the "tricks" he performed was *turning water into wine*; much to the gratification of a crowd of professing Christians, who came and paid their money to see "Spiritualism exposed," and who had not the sagacity to see that the first "miracle" of Jesus was also "exposed."

I will now conclude this article by an appeal to those "Spiritualists" who repudiate the testimony of the Christian Scriptures. The New Testament, when understood, con-

tains more evidence, and of a more potent character, in favor of the phenomena now occurring in the world, than all other existing records combined. Why, then, is this evidence ignored and treated as incredible by so many prominent Spiritualists? Our efforts to reach the minds of devout Christians must ever be abortive, until we occupy a more consistent platform than we do at present. Our present policy in reference to the Christian Scriptures, is quite as inconsistent and suicidal as that of Christians in reference to the phenomena of Spiritualism.

More on the same subject in my next.

Oxford, O.

D. WINDER.

For the American Spiritual Magazine.

## THE ENTRANCE OF SPIRITS INTO THE SPHERES, AND MISSION TO EARTH.

THROUGH OUR HOME MEDIUM.

Spirits on leaving the body take their position just where their lives have prepared them for. Many spirits feel their position lower than they expected, because they have made their calculations from ignorance of God's requirements—to place their hopes of being carried to heaven on the death and sufferings of Christ, when God made them to work out their own destiny by doing his will. God sent Christ to teach them his laws and requirements, so they might have the opportunity to make their heaven in spheres of joy.

Heaven is a moral condition, and not a material plane of worship around the throne of a spirit God. God is spiritual, and his creatures must be spiritual in their conceptions of him. They must learn that Christ meant this when he said, "My Father and I are one." Christ claimed to be the Son only as the God-spirit made him so. He meant this when he said, "All things are given to me of my Father." His power to perform miracles was given from God, and he found he could not perform them where a spirit of infidelity existed. He came to do his Father's will, and he did it in making man's salvation sure if he would obey the laws that God had sent him to teach them.

The entrance into the spheres is according to the laws of God, which are immutable and fixed. No spirit can change those laws, but by obedience can take their position high or low, just as their obedience in a greater or less degree determines. When death comes in the order of law pertaining to matter, the spirit seeks its affinities, let

them be in the dark abode or "outer darkness," as the Scriptures term it, or in spheres of light and love.

Nothing prevents this association. Nothing can change the nature of the spirit affinity but a progressive desire. Man is made with feelings to make him good or bad—just in proportion as those impulses lead him to good or bad deeds. He can be spiritual by seeking that light which the Spirit of God brings to the soul in accordance with spirit laws. There are spirit laws as well as material laws. The spirit man is to spirit laws what the material man is to material laws.

The spheres are like the stories of an immense building. In them is prepared a room for every son and daughter of Adam's race. The room is adapted to the desire of its occupant. If he desire a better, the way is accessible by spirit effort. No spirit is chained to the "bottomless pit," but is spiritually able to ascend if he obey the spirit laws. The mind is illumined by the God-spirit, and they feel there are greater highs and brighter joys in higher spheres. This knowledge causes them to pray for the Christ-light to shine upon their dark abode, and their prayers are borne by angel missionaries to the Christ-spirit sphere, which is all light and love. The light shines down through the way made bright by obedience to this spirit law, and makes the dark spirit rise one step toward heaven.

The angels always do behold the face of their Father, because his Spirit is over all the creatures he has made. His face is in all his works, both in the natural and spiritual world. He sends his angels to earth to bind up the broken heart, to feed the poor, heal the sick; and to make their duties known they impress you and other mediums to convert the world by explaining from the spirit teachings what God requires of his creatures. Their mission is to make men pure and Christ-like, by teaching them the truths preached by Christ in the cities and synagogues of the Jews and in the temples of God, to the multitudes making him their teacher, by following him from place to place.

"Ministering to those who shall be heirs of salvation" is the object of spirit manifestations. The mind of man will be prepared for these great phenomena more rapidly when the spiritual church is organized. The laborers will be greatly increased, and mediums will be developed in all places, for the purpose of manifesting the different phases of spirit communion. The mission-

ary work is needed to spread this great truth, and mediums must travel. The circles must not monopolize. The spiritual doctrine must go into all the world. Every creature must learn that Christ's second coming is near. The earth is quaking, and the conflagration is making red the earth and heavens with spirit illumination. The great city Babylon is beginning to tremble to its very foundation. Men are crying for rocks and mountains to fall upon them, to hide them from God, but there is no escape from the laws of spirit sight. This spirit power is being felt from pole to pole, and men are learning the truths of God.

Your next subject will be the material phase of Spiritualism. Good by!

### A SERMON,

#### On the Utility of the Christian Spiritual Religion.

*Preached at Spruce Creek, Huntingdon Co., Pa.,  
March 5, 1876.*

BY CYRUS JEFFRIES.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith which was once delivered to the saints."—Jude, 3.

The common salvation is the faith delivered by Christ and his disciples to the saints of the primitive church, and for which all Christians are earnestly to contend unto the end of the world.

That faith was the gospel of good tidings, and consisted in all the commandments that Christ delivered to the saints, and which all his followers were to believe and obey to the letter.

Love the Lord. Love thy neighbor. Have faith. Be baptized with the Holy Ghost. Heal the sick. Cast out devils. Cure the Lame. Restore the blind. See visions. Raise the dead. Prophecy. Work miracles. Give alms. Discern spirits. Cure the dumb. Restore the deaf, and speak with tongues. These are the great principles of the faith once delivered to the saints, and for which we are earnestly to contend, but which are in this day in the main denied and condemned by all creeds and councils of modern Christianity.

In calling your attention to the text, I propose noticing, in the first place, the truth of the faith once delivered to the saints, as delivered by Christ himself to the primitive



church, and believed and obeyed by modern Christian Spiritualists.

In the second place I will notice the blessings and benefits of some of the great principles of the faith once delivered to the saints, and conclude as the spirit shall direct.

I am then in the first place to notice the truth of the faith once delivered to the saints, which I shall do mostly in the form of axioms.

As there is but one great Almighty Spirit in the universe, so there can be but one true and great religion in the universe.

And if that great Almighty Spirit is God, and God is spirit, then his religion is spiritual.

And if God's religion is spiritual, then it is divine, and if it is divine, then there is nothing human or material about it.

And if there is but one true God, then there can be but one true religion, and if that God is a spirit, then his religion must be spiritual and divine, and if his religion is spiritual and divine, then all other religions are useless and wrong.

And if God is a spirit, and can only be worshiped in spirit by our spirits, then there can be none other than a spiritual religion.

Hence, the only religion that is declared to be spiritual and claimed to be spiritual, is that brought forward by Jesus Christ, the great Medium or Mediator between God and the human race.

And this religion being delivered by Christ to his disciples as the common salvation, was to be preached to all nations as the universal religion of mankind.

And it was to remain the same throughout all generations for all time, without substitution, alteration or amendment, forever.

It was to sweep unimpaired and unchanged along the tide of centuries, until man, illumed by its glory, shall stand redeemed and regenerated on earth; and God's will be done on earth as it is in heaven.

This spiritual religion of Christ was to be the only religion preached to mankind, just what Christ commanded, and none other was to be taught the nations.

"Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i, 8.

Then as there is but one true religion in the world, and that the religion of Christ, how careful ought ministers be to preach it just as Christ and his disciples preached it. They preached it like the Christian Spiritualists do now, with all its signs and won-

ders accompanying it, for Christ and his disciples preached no other gospel than that of miracles, signs and wonders, and should men or angels preach any other gospel than that of signs and wonders, they should be accursed.

And this is the reason why it is needful for me as the text declares to "exhort you that you should contend for the faith once delivered to the saints." For it is none other than this miraculous and wonder-working gospel that was delivered to the saints.

And as every principle of this religion is valuable to mankind, whether it be healing the sick, casting out devils, raising the dead, or curing the lame, we should be ever willing to obey its precepts, and its spiritual economy will guide us to an immortal destiny.

This religion is a light in heaven. It has hues for every eye and heat for every heart. As the material sun throws out its light and heat upon the natural world, so does this great religion warm and lighten the minds of men.

And as this great and only religion wields the energies and controls the fortunes of all worlds, we should be careful to have every principle just as Christ delivered it.

And these principles of the religion of Christ are of such intrinsic value to the spiritual welfare of mankind that the loss of a single principle would endanger the dearest interests of the human race. Therefore in bringing before you the faith for which we are so earnestly to contend, I shall only be able at this hour to call your attention in the second place to some of the blessings and benefits of this great faith, once delivered to the saints. And in doing this I shall notice, first, the principle of *prophecy*; second, the principle of *raising the dead*; and third, the principle of *healing the sick*, leaving the balance of these great principles to be noticed on another occasion. I will proceed at once to notice that of prophecy.

But I am here met by the creeds and councils of opposing orthodoxy, who by their doctors of divinity have doctored away all the principles of faith once delivered to the saints, and have long since declared these great principles or commands of Christ all dead and passed away. But since we have no warrant in the religion of Christ for any such things as doctors of divinity, we therefore take the liberty of ignoring the religions of doctors, creeds and councils, and ask:

"What saith the Scripture?"—Romans iv, 3.

As the Scriptures teach that all these great and marvelous commands of Christ shall be obeyed unto the end of the world, what right has any man, or set of men, to oppose Christ, and preach that his gospel of wonders, signs and miracles have all ended and proved a failure to the sons and daughters of men, when they know that it is the same Christ, the same humanity, and the same gospel in this day it was in that day, and has the very same blessings and benefits for mankind in this day as it had in the days of Christ and the apostles? For Christ has never changed, altered, amended or destroyed any of the gospel he delivered to the saints.

One of the great doctrines of Christ, delivered to the saints, and established in the church, was that of prophecy.

"And your sons and your daughters shall prophesy."—Acts ii, 17.

Shall prophesy, is as strong a command as Thou shalt worship the Lord thy God. Your sons and your daughters are to prophesy. Male and female are to be prophets and prophetesses, or mediums. For prophets are mediums through which communications come from the spirit world to the natural world, or from the spirits of the dead in the spirit world to the living people in the natural world.

The spirit enters into the prophet or medium and controls him or her, as they did the prophets or mediums of old.

"And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—Ez. ii, 2.

A prophet or medium is one that loses himself, and is changed, so to speak, into the person that controls him or her.

"And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man."—1 Sam. x, 6.

So that the command "Your sons and your daughters shall prophesy," is everywhere being fulfilled by the Christian Spiritualists in all lands, communicating their messages of love and instruction from the spirit world to their friends on earth.

"Having, then, gifts differing according to the grace that is given to us, whether prophecy, let us prophesy."—Rom. xii, 6.

This shows us plainly that under the gospel dispensation we all have gifts according to the grace bestowed, and that one of these

gifts is prophecy or mediumship, and that we should exercise it as Christ commanded.

"Follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. xiv, 1.

We are here not only shown that prophecy is a great spiritual gift, but we are commanded to exercise it rather than any other gift.

"To another, the gifts of healing by the same spirit; to another, the working of miracles; to another, prophecy."—1st Corinthians xii, 10.

By this we are plainly informed that prophecy, or mediumship, is one of the gifts of the Holy Spirit, to be used in the church as Christ and his apostles commanded.

"Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets."—1st Cor. xiv, 29-32.

This is the manner in which the prophets or mediums are to prophesy in the churches, that all may be comforted, for the spirits of the prophets are always subject to the prophets, ready at any moment to take possession and control them whenever they desire, just as the spirit of Elijah was subject to Elisha, 2 Kings ii, 15. And so are the spirits always subject to the prophets or mediums now.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1st Corinthians xiv, 37.

If any persons wish to become prophets or mediums, let them truly believe and acknowledge the commandments of the Lord relative to prophecy, and he will receive the gift of prophecy.

"He that prophesieth edifieth the church." 1 Cor. xiv, 4.

This shows us that it is good to prophesy, or hold communication with the spirit world, because it instructs and edifies the church, and is therefore one of the great blessings of the church.

"For greater is he that prophesieth than he that speaketh with tongues."—1st Corinthians xiv, 5.

Here we are told that it is a great thing to prophesy, or hold communication with holy spirits in the church, that it is even greater than speaking with tongues.

"Wherefore, brethren, covet to prophesy." 1 Cor. xiv, 39.

Prophecy, or mediumship, is such a noble spiritual gift that we are commanded to covet it.

"And God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers. After that, miracles, then gifts of healing, helps, governments, diversities of tongues."—1 Cor. xii, 28.

This plainly informs us how God has established his church. It is composed, first, of apostles or ministers, secondly, of prophets or mediums, thirdly, of teachers, then miracles, gifts of healing, etc. Prophets, or mediums, then, hold the second place in the church as ordained by God himself.

"And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them."—Acts xv, 32.

Here we are informed that the prophets or mediums were in the first organization of the Christian church, and by their prophecy or communication with the spirit world they were able to exhort, convince and confirm the members of the church by their intercourse with the spirits of just men made perfect, and by actual demonstration from the spirit world, fully prove their mission.

We might bring forward many other Scriptures to show that prophecy or mediumship were fully commanded and established in the primitive church of Christ and his apostles. But as enough has been presented to prove beyond a doubt that prophets and prophetesses, or mediums, did exist in the primitive church, the same as they now exist in the Christian Spiritual church, it is therefore evident that the primitive church of Christ and his apostles of that day and the Christian Spiritual church of this day are one and the same church.

"And the same man had four daughters, virgins which did prophesy."—Acts xxi, 9.

In this we are told that women prophesied in the church, and taught in spiritual things, just as women mediums or prophetesses are teaching in the Christian Spiritual church to-day. Thus showing that both men and women prophesied or were mediums in the primitive spiritual church of Christ, as well as in the modern spiritual church of Christ.

"Which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."—Eph. iii, 5.

Here we are assured that there are prophets or mediums as well as apostles or ministers in the church of Christ. And that the mystery of ages is now being revealed unto

them, and by them unto the people in all sections of the earth; by spiritual communication with the spirit world.

But we not only wish to show that prophecy is one of the great gifts in the church, but we wish to show its great usefulness in the church, as a benefit to the human race.

"And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Caesar." Acts xi, 27, 28.

This kind of prophecy or mediumship is of vast importance to mankind; and of general benefit to the nations, as it warns them against famine and pestilence, and gives them time to prepare to meet the calamity.

"This charge I commit unto thee, son Timothy, according to prophecies which went before on thee, that thou mightest war a good warfare."—1 Tim. i, 18.

This kind of prophecy is very beneficial, for by it is signified who the church should choose for her officers, which is of vast importance to the people.

"And as we tarried there many days, there came down from Judea a certain prophet. And when he was come unto us he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."—Acts xxi, 10, 11.

And this kind of prophecy or mediumship is of the utmost importance to the people, because it warns them of danger and prepares them to avoid it. And as these things are all being done now, in the Christian Spiritual church, as it was in the primitive church of Christ and his apostles, there can be no shadow of doubt about the identity of the two churches.

Hence the utility of this great religion over all others is plainly visible, from its benefits to mankind. This is the reason why the angels told the shepherds that it should be glad tidings of great joy to all people. Because it would enlighten them by its prophecy, heal their sicknesses by its influence, raise the spiritual bodies of their dead by its power, and do all else that is useful and good for them, which would indeed be a religion of great joy. Hence we see the great value of this religion over all others, from its usefulness in this life to man as well as in the life beyond.

For the American Spiritual Magazine.

## WHAT'S THE GOOD OF SPIRITUALISM?

BY B. N. HALLETT.

The question, "What's the good of it?" has been asked of every new discovered fact in all time past. When Galileo discovered that the earth revolved he was asked, What is the good of it? When Harvey found that the blood circulated in the human body, the doctors of his day asked, What is the good of it? When Franklin brought down electricity from the clouds, people said: "The old fool will get killed trying his projects, and what is the good of it, any how?"

These questions were asked when these grand discoveries were in their infancy, but no intelligent person asks to-day what good has the knowledge of the revolution of the earth, the circulation of the blood, and the electric telegraph been to man. These questions sprung from man's ignorance, and the question, What's the good of Spiritualism? has the same source.

In replying to this question I shall discuss it upon the assumption that it is true; for the question is asked on this basis. Besides, its own phenomena will convince those who have the courage to hear and see.

The answer to this question might simply be, The good of it is, *that it is true*. For if true, then God has established it through law, and whatever comes from an infinitely good Being must be good, and for our good. It would be very difficult with our limited knowledge, to answer the question, What is the good of all those low forms of animal life we see everywhere in nature? Yet no one who believes in a beneficent Creator doubts that they were created for a wise and good purpose. Therefore, so long as men believe in a good God, and he has given man Spiritualism, they must believe that it is itself good, and for good, although they are unable to clearly see it with their blinded eyes.

But the Spiritualist is not left to faith and hope for good in Spiritualism. He is able to point out the good that has come to him through it, and to place before men the good it is to accomplish in the future. It has established for him beyond doubt or cavil the immortality of the soul. It has taken it out of the domain of wavering faith, and placed it upon the immortal rock of knowledge. Spiritualists no more doubt that they shall have conscious, individual being in

another state of existence, than that they now live here.

But, says one, the belief of immortality was generally held before modern Spiritualism was known. That is true; but there was still a large majority who were incredulous, and their number was rapidly augmenting during the fifty years previous to modern Spiritualism. And shall it be said, What's the good of Spiritualism? if it is able to put it beyond the power of these to doubt that truth longer? Christians are believing in immortality because Paul and the disciples say they have seen Jesus after his death; but Spiritualism gives to every man the same assurances of continued life as Paul had, and which enabled him to stand up before kings, and bear imprisonment and stripes in its defense.

If in reply to this question I could say truthfully, It will help you to make more money, men would cease to find objections to it, but would rush to it as the panacea of all ills. But the good of Spiritualism lies just here—that it teaches man that there is something better to live for than mere money; and it necessarily teaches this, because it brings home to his consciousness so vividly that it is impossible to shake it off, that this life is not all of existence, but beyond these few years there is an eternity in which money will have no part.

Spiritualism comes as an aid and support to religion, for it has established the base on which religion rests—immortality. Religion can have no relation to this life, only so far as this is a foretaste of that which is to come; for if there is no future life, "let us eat and drink, for to-morrow we die."

But it may be said that the Christian religion needs no such support and aid. One may honestly think so, but the indications that come to us from day to day seem to point the other way. Are not the scientists attacking it at a vital point when they call upon its advocates to give them the means to verify the base on which it rests—the resurrection of Jesus? The scientists point out to the clergy the universal reign of law, and say: If Jesus returned to his disciples after his crucifixion, he came back under the operation of an eternal and immutable law; and if he was seen, others may be seen to-day.

Is not Spiritualism a friend when it supplies the means which the scientist asks, and shall it not be called the ally of the Christian religion when it supplies it in these doubting times with the very proof it needs?

Spiritualism has solved some questions for which men in times past could find no answer. Who has been able to answer that question which so many breaking hearts have asked, Shall we know our loved ones in the other world? Sanguine men have answered Yes, but the desponding have replied No, and our pulpits have given forth such uncertain sounds that all men have seen that it was but hope on the one side, and fear and despair on the other. A mother had followed six of her babes to the grave, and now the seventh and last lies sick in its crib. The physician comes to see the little sufferer, and walking to its side he sees that death has it already in its grasp, and he turns sadly away. The mother, who is anxiously watching, reads the truth in the doctor's face, and forgetful of self, and remembering as only a mother can, her babe, who is going out as she thinks into the darkness alone, she turns to her husband, a D. D., crying out, "O my husband! will my babe know my other babes in heaven?" His theology failed him. It could tell him nothing; it had but led him to the grave, to leave him alone. Spiritualism, had he possessed it, would not only have cheered his own sorrowing spirit, but would not have left him to stand dumb in the presence of a cry like that. Think you that mother would have asked What's the good of Spiritualism? if it had convinced her that her babe was not to go alone; that, though she saw them not, the spiritual form of her own mother, a loved sister, or perhaps some loving spirit friend, stood beside that crib, to bear the spirit of her dying babe from earth to a home far more beautiful, and that her other babes would be its companions on the shining shore, and that they would there renew their play, which death had interrupted here?

Shall we ask What's the good of Spiritualism? when it fills again the empty cradles and the vacant chairs, which aforesometimes has made our homes desolate and our hearts as dry as summer dust, when we realize that the "loved and lost" are found again, and are

"Close, close, above our heads,  
For watch and ward and furtherance?"

If you doubt that it will do this, put it to the test, and let your own experience tell you if it be true or false.

Spiritualism makes us realize the necessity of religion. For we know that there is a future life, and it teaches that our life here will mark our initial place there; for our lives are written on our spirits. What

stronger incentive can be placed before men to lead them into the way of truth and right than that, which teaches that such as our life is here, will be our condition in the future world?

Through Spiritualism we know that those who have in times past loved us, who have walked by our side, sharing our toil and cheering our fainting spirit, though passed from sight, are still beside us, with a love intensified and refined, reading our thoughts and the spectators of our acts. Will they not, when they come to us and say, "You failed to do the right to-day," with spiritual fingers put the knife into the festering sin? or, with words of approval, commend some charitable deed? Will it not lift up our souls and make us strong?

Shall the Christian minister who loves the Bible ask What's the good of Spiritualism? when it comes with demonstrative proofs of the phenomena recorded therein? They may say it needs no proof and support, but is that true? If true, what mean the utterances of scientific men everywhere? Why this agitation of expelling the Bible from our public schools? The truth is, it sadly needs support; and I sincerely believe that had it not been for the facts brought out by modern Spiritualism, the phenomena recorded in it would have been disbelieved by a majority of men in Christendom to-day. Of one thing we may be certain, that if it is ever established beyond dispute that the phenomena of Spiritualism are delusions, those recorded in the Bible will go too. For if millions of men in the nineteenth century are deceived, they will never doubt but that the disciples were either cheats or were cheated.

The good that Spiritualism is doing is, that it is putting the Bible back into the hands of men who had cast it aside, and they read it in the light that Spiritualism sheds, with renewed vigor and enhanced pleasure. They can see that a mistake in recording some fact, or an erroneous opinion of one or more of the writers does not render it worthless, for it contains those grand truths taught by Christ which are a mine of wealth of themselves. They are now able to trace back, through its evangelists and prophets, the silver cord of Spiritualism, and see the influence of the angels in the grand prophecies it contains.

Spiritualism takes out of men their sectarianism, for on its broad base they can meet Jew or Gentile, Mede, Persian, Barbarian, Scythian, bond or free, and feeling that there is one universal father, realize that

there is one universal brotherhood of man. It has released us from that bondage under which we so long labored—the fear of death—for it lights up the dark passage with a radiance all its own. It brings the spiritual world to our very doors, and looses our hold upon material things, by presenting to our vision its own surpassing beauty and worth.

This is some of the good it is doing to-day; what has it done in the past?

I speak now of ancient Spiritualism, that comes down to us through the history and tradition of every nation, tribe and tongue. We find that the belief of immortality was common to them all; the Chinese, the Turks, the Hindoos, the Greeks, the Isles of the Sea, and the American Indians, all looked forward to a home in the other world. From whence came this universal belief? Not from our Bible, for not one in a thousand ever heard of it; yet this belief has a uniformity that is absolutely astounding. They could not get it from the operations of nature, for nature viewed alone seems to teach the opposite—death and annihilation. Shall we say it sprang from an innate hope in the human heart for continued life? How shall we account for the almost absolute identity of belief in regard to the future world that we find in the Australian and American Indians, when, without communication, there was no possibility of one building on the faith of the other? There is but one answer: this belief must have come to them by a revelation from the spiritual world, and was not reasoned out.

All nations and tribes have had their seers who looked beyond the veil, and their friends came back to them in the long ago—as ours do to-day—to say, “We still live.”

The truth is that the world is indebted to Spiritualism for the hope and faith of immortality; and as religion was founded upon this belief, Spiritualism is the cornerstone of all the religions that have swayed the world. Christianity rests upon it, for if Jesus returned not, Paul says, “There is our hope vain.” If, then, the Bible is a help, if religion is a blessing, if the belief in immortality be a precious gift, then men need no longer ask what is the good of Spiritualism, for they are indebted to it for their all.

What will it do for men in the future? If in twenty-five years, in its modern phase, it has convinced millions of the truth of immortality, may we not hope that with the

coming years, gathering power and momentum as it rolls on, that it will convince all of this truth, and sweep infidelity from the world? If, in its infancy, it has made so many rents in that veil that hides the loved ones from our view, may we not hope that in time it will entirely obliterate it, and the loved and lost will be visible members of every household in the earth?

Should this be accomplished would not mourning cease throughout the land, and weeds be changed to garlands of rejoicing? So near will the spiritual world really be that death will excite in men no terror, but they will calmly await its coming, knowing that it is but a momentary slumber, and that the awakening for the pure and good will be a morn most glorious. The time is coming when men will no more ask, What's the good of Spiritualism? than they now ask what's the good of the electric telegraph, but with hearts full of joy will give thanks for the grandest blessing that the Creator has given to the world.

For the American Spiritual Magazine.

### THE DIAKAOI.

Their Nature, Destiny, and the Way in which they are Developed into Higher and Better and Happier Beings.

THROUGH A NEW MEDIUM IN MEMPHIS.

#### THEIR NATURE.

The diakaoi are undeveloped human spirits who are unhappy in the world of spirits, because they lived sinful lives on earth, and have to outgrow and develop out of their animal life in our world of only spiritual modes of being. They are spirits who always hover near their former haunts in their lives on earth, because they are still of earthly mold and animal feelings, and are drawn to the earth by their own amazing fondness for their earthly and animal ties and enjoyments. They are mere animals in their aspirations and feelings, and have no spiritual aspirations and feelings at all, and are actuated solely by their earth passions and desires. These spirits are all more or less unhappy, according as their lives were more or less sinful on earth; for in the divine economy it is true in matters of the spirit as it is in the matters of the flesh, that whatsoever a man soweth that shall he also reap.

The diakaoi must not be confounded with a class of higher spirits who have made some advance in the knowledge of God and

of divine things, but are still more or less undeveloped, and are consequently more or less unhappy. These spirits having made some discovery of their own condition, and of the mode of escaping from it, are more intent on developing themselves than they are on annoying others. Hence they do not attempt to enter the organisms of human beings, and are harmless to mankind. They are only less material than the angels, and more spiritual than the diakoi, who are purely animal in their nature, and seek only animal enjoyments of like nature with those which they relished most on the earth plane. They do not know either man or God except as far as they regard them as friends or foes to their animal indulgences and appetites. These animal creatures are the drunkard, the whore-monger, the deeply-dyed sinner of animal appetites, and the animal-demented man, who sows only to the flesh, and of the flesh reaps only corruption.

We are now prepared to speak of

#### THE DESTINY

of the diakoi, which is that of men who are indestructible in their nature, but most fallen from their high estate by the recklessness of their lives and the depravity of their hearts on earth, and who are doomed to work out their own deep and woful damnation in the mansions of hell, as we term the place of temporary torment and discipline in which they are confined. They are most unhappy and restless spirits, and roam their own dark and awful abodes and make constant and prolonged visits to your earth sphere, to drag mankind down to their own degraded mode of life on earth, and to their own dark destiny in this world of ours.

To these lost and unhappy spirits all good men and angels are sent as teachers and comforters, and all good men and angels are making efforts to deliver them from their dark and animal natures. And in time they will all be elevated to higher and happier planes of being and enjoyment.

This brings us in the next place to consider

#### THE WAY IN WHICH THEY ARE DEVELOPED INTO HIGHER AND BETTER AND HAPPIER BEINGS.

This is to be accomplished by teaching them the moral pathway which leads from their animal and sensual plane of material and fleshly life, to higher and more spiritual planes in the spirit world and life. This teaching may be given either by angels here or by good men and women on the earth sphere. The best way to teach them is by

amiable and friendly counsel, and by always treating them with marked kindness and respect. They are very sensitive, easily take offense, and are very malicious and revengeful when slighted in the smallest degree. They are very anxious to learn how to escape from their awful doom, and make unceasing efforts to enter the organisms of men and women on earth, that they may learn from them or from others how to escape from their places of torment and confinement. They can be benefited not only by counsel and advice, but also by praying for them. Prayer is a mighty means of deliverance for both men in the flesh and men out of the flesh. This is a divinely-appointed means of grace and help to all finite beings, and should always be resorted to in every hour of trial and difficulty, both in the sphere of the earth and in the spheres of the many-mansioned skies.

These are all the remarks which I wish to make on the subject of the diakoi.

#### ELEMENTARY SPIRITS.

We publish the following letter that others may see the experience of mediums in the first stages of development. Having written considerable in regard to this class of spirits, we handed the letter to a medium whose experience has been somewhat similar. The answer to it with our name appended is what was written under control:

OSAKIE, MINN., June 4, 1876.

DR. WATSON—Being a subscriber to your excellent MAGAZINE, devoted to the new spiritual dispensation, and inquiring after its truths, I here beg leave to pen a letter of inquiry to you regarding "elementary spirits," while mediums are under process of development.

During the past winter I resided with a family who claimed to know, to a certain extent, the phenomena of Spiritualism. After a time they began forming circles, of which I was a member. The circle consisted of a middle-aged man and his wife; his son and nephew, aged fourteen and fifteen, and two girls, nine and ten; and myself, being nineteen. After sitting a few minutes I was controlled. The first symptoms were, my limbs would twitch, my eyes close, and I was influenced to speak in a foreign tongue, what appeared to be Indian, but could not tell. And then I sang and danced and talked for several hours, and

gesticulated in all forms imaginable. This was the result of the first circle.

We sat regularly once a week, and every time I was influenced about the same; at times telling love stories, and joking and talking in a most ridiculous manner—but all the time entirely conscious. My friends thought for a while that it was only development, and that they had to shake me around in that manner in order to get control of me. But after a while, seeing the same thing occurring almost every time, they concluded it was elementary spirits, or “diakaoui,” and advised me to throw them off.

My object is to find out whether it was diakaoui or not, or whether it was spirits at all. Sometimes I would be influenced to talk upon Spiritualism and its truths. Then again I would make pretensions and assertions that I would give them something better than gesticulating or joking. Now was it a spirit, and if so, an elementary one?

Why did he fool us so, and tell falsehoods, and all that sort of thing? What further led me to believe that it was diakaoui, was this: the circle was not altogether harmonious. Some there were of not an elevating character, whose object was to have a little fun; but it was dear fun to me—keeping me in a perspiration for hours, tearing round in so frightful a manner.

I would be grateful for any information through your journal in regard to it, and hope it may benefit others.

Very respectfully yours,

CHAS. A. PIKE.

DEAR SIR—I have read your letter of the 4th inst., inquiring about your case of apparent obsession by evil spirits, called diakaoui. The whole case as presented by you is a very plain and a very common one, and may be very briefly disposed of by a simple statement of the real nature of evil spirits, commonly called diakaoui, or undeveloped spirits. These are the spirits of human beings who died in an undeveloped state of their spiritual faculties, and who are trying in every way accessible to them to develop themselves up to a higher plane of spiritual life. They are unhappy and undeveloped spirits, and are always ready to take possession of the bodily organisms of living men and women and use them for their own development, and also to employ them for purposes of their own. These unhappy spirits are always hovering near your earth sphere, and are never idle nor unwilling to do mis-

chief to human beings. They would do almost incalculable harm but for the fact that their power is limited by their own limited faculties, and is also restrained by the wisdom and the power of God.

The best way to avoid being obsessed by these undeveloped spirits, is to make your bodies temples for the indwelling of pure and holy spirits, by cultivating a spirit of love to God and of love to man, and by doing all the good to your fellow man that it may lay in your power to perform.

Above all, be prayerful and watchful against the entrance of these undeveloped spirits into your bodies, and see to it that you do not allow them to remain long in possession of them, after they have by fraud or stratagem secured an entrance into them. To expel them you have only to invoke the name and the help of God and of his holy angels, who will at once fly to your relief at the call of the feeblest cry for help from a heart that wishes to do right and serve only the one true and holy God.

These remarks, I believe, cover all the points embraced in your letter, and are worthy of your serious attention, as they may be regarded as furnishing an infallible remedy for the cure of cases of obsession similar to yours.

Very respectfully yours,

S. WATSON.

SPIRITUALISM.—Spiritualism may be compared to an emigrant who has gone forth from home and fatherland to seek an abode in the new world. Every true Spiritualist is like one of these pilgrims—they are in a comparatively new country, in the midst of forests and surrounded by many obstacles. There must be a general clearing away of all surplus matter in order to cultivate the soil and sow the seed. Some would not prefer to move all the old landmarks, but would work around them. A true Spiritualist should seek to remove every obstacle that will in the least interfere with the successful movement of the great plow of progress. If a spiritual harvest would be reaped, there must be faithful labor and never-tiring zeal and with due application of the forces at command. A satisfactory result will thus be obtained.—*T. Starr King, in Olive Branch.*

We should select our friends with great caution, for it is they who determine our own character; others look for us in them. It is giving to the public our own portrait, and an avowal of what we are.



From the Religio-Philosophical Journal.

## STURGIS ANNUAL CONVENTION.

EIGHTEENTH ANNIVERSARY—WONDERFUL DEMONSTRATIONS.

A larger or more enthusiastic meeting has probably never before been held in Sturgis, than that which has just closed. Rev. Mr. Stewart, of Kendallville, publicly stated toward the close, that to his own knowledge over thirty different localities were represented, some of them considerable distances apart. And Mr. Peebles assured the meeting that he never attended a convention where there was so much good feeling or more enthusiasm. The meeting had been advertised for Saturday and Sunday, but all day Friday the people crowded into the village, in consequence of which the church was thrown open, and a lecture delivered by Rev. Mr. Stewart that evening; we all felt "the good time coming."

On Saturday morning the Convention was formally organized, the Hon. J. G. Walt presiding. The regular speakers were Hon. J. M. Peebles, Mrs. Anthony Whiting, Rev. Wm. Stewart, of Kendallville, Ind., and Mr. Walker, a young Englishman of eighteen, who is entranced by ancient sages and philosophers, who, through him, handle ancient lore with a familiarity perfectly astounding. As Mr. Peebles expressed it, "this young man, comparatively uneducated, is a prodigy."

The success of the Convention is largely attributable to the generous liberty accorded by the President to all; he particularly exhorted mediums not to resist their influences, and called on all in his opening remarks to feel quite at home, and enjoy the liberty of the Sturgis spiritual platform. In the conference of an hour which followed the President's opening remarks, Mr. Fox, of Sturgis, said "that many years ago, before he knew anything of Spiritualism, he resolved to test the strength of that platform, and came from Orland, Ind., to Sturgis for that purpose, and seeing 'Sojourner Truth' in the crowd, he offered her fifty cents to go up on the stand and make a speech, and finding that the platform could stand it, he concluded it was a free platform, a thing unknown to him before."

FIFTH SESSION.—After conference, Rev. Mr. Stewart was again called on by the chair, when, to the surprise of every one, he seemed half asleep, and came forward like one scarcely able to walk. His back and

limbs were bent up in a strange fashion, and he dropped into a chair like a man very glad to have a chair to drop into. He said he was John T. Johnson, a so-called Campbellite minister, formerly of the South. He hoped they would excuse him for speaking to them in a sitting posture, as he felt the infirmities of sickness and old age again as he used to. He spoke for about one hour, exhorting the audience to acknowledge Christianity in their Spiritualism, and lead Christian lives. When he had got through, a gentleman in the audience stood up and said, "My name is Vance. I remember having heard many years ago, Rev. John T. Johnson preach down South, and I recognize the style, accent, etc., and believe this spirit to be the same."

Mrs. Whiting lectured. "Is it true," she said, "that every word we utter, whether of praise or blame, goes echoing on forever, and that every act of ours leaves an indelible record on surrounding objects?" "He who outside of mathematics pronounces the word impossible, is not wise." "Man is a harp of five strings, his senses." "Self-assertion is as important as self-denial, when it is just." She referred to the fathers of the revolution as just self-assertionists. Mr. Peebles, after the above lecture, referred to the wonders he witnessed in this Convention. He said that Dr. Watson in the South was laboring in behalf of Christian Spiritualism, and he (Mr. P.) saw at this meeting, a clergyman of thirty years entranced by another clergyman in spirit life, for the purpose of advancing the same idea.

SIXTH SESSION.—The Secretary of the Convention was called on by the President to make some remarks. He (the Secretary) informed the meeting that in connection with this society there was a debating club in Sturgis, where resolutions were discussed in a spirit of candor. This club had recently been given one column of the *Sturgis Journal-Times* in which to publish reports of its proceedings, each week, and he, the speaker, thought it but fair to introduce that paper to the meeting; an editor liberal enough to make us this offer deserves patronage at our hands.

In the course of this session a lady in the audience, a Mrs. Whitney, rose and manifested great emotion with tears running down her cheeks, and declared that "though a Spiritualist of twenty years' experience, she never saw or felt anything to equal what she experienced at this Convention. She had been a sufferer from sore eyes a long time, and never had found relief till now."

A medium in the hall, being influenced, held out her open hand, and soon her palm was filled with oil from an invisible source, which, on being applied to her eyes, she was instantly healed." With a loud voice this lady praised God, and thanked all in the church, as she felt assured that the magnetism of every one in that vast assembly had something to do with it. The meeting was electrified. Then, at the conclusion of her remarks, Mr. Peebles rose on the platform, and with a loud and solemn voice uttered the words: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." "There," said Mr. Peebles, pointing to the lady, "is the evidence that we are the disciples of Jesus." Here a brother in the audience, who announced himself as "the Farmer Boy," shouted in true Methodistical style, "Glory to God! Amen! Hallelujah! Shout, shout, brethren," he cried, "let the long lectures and speeches go, and all of you shout! Amen! Hallelujah!" At this juncture many rose, and with tears and faltering voices confessed that great power was present at the meeting.

### NIAGARA.

WRITTEN AT THE CATARACT HOUSE, JULY 9.

Majesty and power are in this sanctuary. The roaring billows before you are the sanctuary of God, not the house made with men's hands. God is seen in his own nature, which is displayed in omnipotent grandeur when the laws he has established produce such grand results as you see in the mighty cataract, manifesting the power of his wisdom and knowledge. God regulates his universe by regular and unchangeable power; his laws are manifested in all his works, from the smallest atom to the most wonderful machinery by which the universe is preserved. God is God, and in his spirit essence he manifests his presence in the soul of man. The lofty aspirations which have thrilled your very being, in contemplating his great and wonderful book, wherein his power is written, were created by the inspiration of his spirit essence, through his divine ministers, who are ever impressing the mind and souls of those willing to receive them.

Mind is the tablet of spirit impression, and is stamped with the seal of immortality

by God's power and love. Mind is divine, and will live while God lives. The elevated desires of man are the promptings from the Almighty Spirit, and the indwelling of that Spirit in the soul purified by that presence. The rushing, mighty waters reflect the presence of God, for the power by which they move is unseen. He controls the world by an unseen power. His laws are invisible, but the engine which moves them to the production of all the great and grand results is seen when the soul is enlarged by the spirit presence of that Power. Many things seem wonderful and strange to the soul so dwarfed by circumscribed views and teachings that its aspirations never rise above the results seen from mortal eminence. Spirit power cannot move that soul until the machinery by which it is forced away from its natural magnet is unhinged and removed by the expansive power within. Then God sends his angels to roll away the stone, and the spirit resurrection comes forth from its confinement, basking in the glorious light of God manifested in the flesh. The soul thus released from bondage bursts out in lofty aspirations. The spirit mind is illuminated, and now God, the father and preserver of all things, is seen and felt in every manifestation of power and goodness and love.

The mighty volume of liquid force is the result of many manifestations of God's power. The mingling of the several lakes produce the grand result so attractive to the eye. These lakes supply many needful purposes, but make no noise about it until their good deeds result in one grand doxology of praise to the author and preserver of their *ability* to render acts of kindness to his creatures. By this you should learn what the Scriptures mean when it is said, God in wisdom and goodness made the deep, and it praiseth him — this is not the language, but the idea.

Love to God, is the first great commandment; love to your fellow creature, is like unto it. Christ taught this, and said nothing about what you should think or feel, for he knew that all God required would flow from this great principle, naturally as the waters from the cause which makes them seek their equilibrium. The accumulation of love promptings, according to Christ's teachings, will burst forth in the formation of the spiritual organization when the spirit power is recognized and felt in one grand and powerful machine, moving the world with acclamations of praise and honor and glory to God, whose sound will vibrate to the ends of the earth, and God will move

upon the face of the earth as in the days of old, when ghostly demonstration was considered nothing more than the power of spirit presence. Live in accordance with your honest convictions of what God is, and light will beam upon your mind just as you desire and seek for it. You love much and much will be given you to love. Make your light to shine, that others seeing your good works may glorify the Father of all created intelligence, who has his abiding place in the roaring billows, elevated mountains, beautiful plains, lovely landscapes, crimson sunset, all of which have made you to feel his mighty presence.

For the American Spiritual Magazine.

### OUR CAUSE IN BOSTON.

I attended a funeral at the house of a wealthy citizen and a member of one of the most aristocratic Unitarian societies, and the pastor prayed that we might "be able to realize that she who seemed so silent could now speak to those who were willing to hear," and much more, and then with glowing eloquence added: "May we not think of her as gone away, but as still here—striving to cheer this home and sustain him to comfort and bless whom she has done so much in the past," etc. And so everywhere the sentiment creeps into sermons, newspapers, and general literature. I speak of this because some wonder why there are so few "Spiritualist Lecturers," and why the Spiritualists have ceased to hold regular meetings in so many cities where large audiences have gathered for years. It is not a decline in interest in Spiritualism, but want of interest in that phase called "progressive," when that term means preference for those speakers who ridicule Christianity.

At the anniversary meeting of the Unitarian clergy an essay was read on "The Progress of Religious Thought, Especially in New England." It gloriously pictured the rising of the Church out of dogmatism, superstition and bigotry, and was followed by a conference in the same spirit. One D. D. said he fully coincided with the sentiments expressed, and added: "But while we rejoice that some hundreds or thousands have thus progressed, it is not the end of superstition; for if we believe reports, there are thousands upon thousands, and even millions, who believe in the occurrence of events compared with which the turning of water to wine was a mere trifle," etc. The implied slur upon the views of Spiritualists

(for he did not use the term), brought me to my feet, though I had not the least idea of speaking. I need not quote my own speech, in which I unqualifiedly indorsed the most that had been claimed for Spiritualism, and expressed my belief that that learned body, within five years, would see that through these new revelations the record of Christianity would be made more intelligible and profitable to all minds, and science and revelation shown to be perfectly reconcilable. I was gratified with the close attention to my remarks, but was wholly unprepared for what followed. Many came and thanked me for what I had said. Strangers asked me my address that they might learn more, and several asked me if I would address their clerical associations; and for weeks after I had similar requests and congratulations.

Yes, there is less interest in that phase which feels no need of the decidedly Christian element. The interest is diminishing in speakers who rely for their popularity on the hard things they can say against the Bible, and Jesus as a savior. But the significance of the phenomena has wonderfully increased; their relation to important facts in the life of Jesus is everywhere being recognized. Christian unity obtains in many circles, and its source is recognized where a few years ago Christianity was reviled. And by the time you are ready to organize Jesus will be recognized as an essential element.

O. H. W.

From the Banner of Light.

### THE MINISTRY OF ANGELS.

That part of Dr. Crowell's work on the Identity of Primitive Christianity and Modern Spiritualism which discusses and illustrates the above topic, is probably as interesting, and will come as close home to the hearts of all readers, as any other. He demonstrates, by actual citation, that the angelic ministrations are distinctly taught in the Bible, from Genesis to Revelations. He shows, by examples, that the love of deceased patriots for their native land still continues; that they actively assist in victories achieved; that the apostles were released by spirits; that they continually make intercession for us; that Jesus is still accessible; and he impressively illustrates the influence upon the mind of a personal, sympathizing, invisible friend.

The belief in the active agency of spirits is shown to be prevalent in the Roman Catholic church, and the reason is given why

they pray to the saints. Father Burke, the eloquent Catholic priest of St. Mary's church in New York, is cited as asking, in one of his recent sermons, "how it was that Protestants believed that one of their living fellow-beings on earth could pray for them, but that when his spirit had been translated to heaven, his power to pray to God for any one on earth ceased altogether?" Dr. C. rightly infers that it is this element of truth in the Catholic church that gives it, in a great measure, its strength and predominance, as a faith, over that of Protestantism. Smith's Dictionary of the Bible, under the article Angels, says "they are represented to be, in the widest sense, agents of God's providence, natural and supernatural, to the body and the soul." In the Old Testament they are found watching over the chosen family and over Jerusalem; in the New, their presence and aid are referred to familiarly, and as Christ's ministers of grace now.

A number of distinguished preachers of different forms of faith are quoted from to sustain this most blessed doctrine, now revived in its full force by the manifestations of Spiritualism. "About the death-bed of the dying Christian," says Bishop Cummins, of Kentucky, "we cannot doubt that ministering spirits gather for good." "I believe," says Henry Ward Beecher, "that the great realm of life goes on without the body very much as it does within the body;" he said he did not pray to his mother, but he invoked her, and conversed with her every month. Mr. Hepworth says he believes "that angels and the spirits of good friends gone before us attend us through life." Rev. Dr. Samuel Watson, of Tennessee, says "the Scriptures teach us that we are living in close contact with the spirit world, that the inhabitants of that world are in our midst, and that it only needs the eye of the soul to be opened for us to see." The same preacher adds that "the Bible teaches us that thousands of beings are deeply interested in the affairs of this earth. The earth was their birthplace, the scene of their conflicts and triumphs. It is the residence of their relatives and friends." The ministry of kind and loving spirits, remarks Dr. Crowell, attended Jesus through his whole earthly career. An angel promised the immaculate conception; an angel bestowed the name of Jesus; a star, or heavenly light, guided the wise men to Bethlehem; an angel warned Joseph to flee; an angel directed his return from Egypt; angels ministered to him in the wilderness; angels, the spirits of Moses and Elijah,

communed with him on the mount; an angel appeared to him and strengthened him in the garden of Gethsemane; and after his crucifixion an angel rolled back the stone from the door of the sepulcher and announced his ascension; and, last of all, an angel appeared to his disciples and commissioned them to minister to others as angels had ministered to him.

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BRO. WATSON—When I was in St. Louis a few days ago, some one handed me the following card:

MISS P. LIBERT,  
*Medium for Spirit Pictures,*

AT A. NOEL'S GALLERY,  
1200 South Fourth Street, St. Louis, Mo.

I went to the place, and found a very intelligent woman and a medium of varied experiences and remarkable "gifts." And in Mr. Noel, the artist, I found an earnest, honest believer, whose knowledge of the gifts were of only recent date. Yet he had himself received the gifts both of unconscious trance and independent pencil writing. I had sittings with them for spirit pictures, and received very good likenesses of two dear daughters, both of whom have for several years been among the inhabitants of the spirit land. I saw many samples of pictures which others had received at this gallery, and can say truthfully that the spirit pictures taken there are the plainest and best I have ever seen, and I have seen quite a number from various places.

Progress and improvement is the order of the day.

VALENTINE NICHOLSON.

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J. J. HARTMAN.

TO THE EDITOR—I have just been to see the spirit artist Hartman, and wish through your paper to say to my personal friends and all investigators that I know him to be just what he claims, a *genuine spirit artist*. Those who come or send for pictures can feel positive that what they get is *genuine*. I say this to all as I would say the same to my own brother or dearest friend. Hartman's work is what it purports to be. May the angel world prosper him.

T. B. TAYLOR, M. D.

Philadelphia, July 1st.

The above from an individual standpoint, is certainly strong evidence of the reliability of the artist—that real spirit likenesses are made in his presence.—*R. P. Journal*.

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MEMPHIS, AUGUST, 1876.

## A NEW MEDIUM.

Soon after our arrival in Philadelphia we called on Mr. James A. Bliss, who has a "circle hall" at No. 403 Vine street. He informed us that his wife had just been developed as a materializing medium, and invited us to come and see her manifestations, which we did the next evening.

There were about thirty ladies and gentlemen present, nearly equally divided, and were arranged in two semi-circles alternately in front of the cabinet. A committee was selected to examine the cabinet critically. It consisted of substantial plank, with two apartments; the inner one, in which the medium sat, was closed by an iron wire door, fastened by three hasps, with a pad-lock on each. One of the party had brought two new locks, which were used to secure the door. The holes in the locks were filled with soap. Having examined the cabinet carefully, we unhesitatingly say there was no possible way out except through the wire door. The outer door was also locked, but was subsequently opened, and a dark curtain drawn across in front of the cabinet.

Soon a lady draped in white turned aside the curtain, and we were called for. We approached her and examined her features closely, but could not discover any resemblance to any of our friends. She patted us on the head, and another person was called for who recognized her. They stood close together for some time.

We cannot tell the number who came out—several of them walking up near us, some shaking hands with us. An old lady walked up near her son and knelt in front of him for some time. There were two per-

sons in whom we took special interest. One was a fine-looking Indian woman, dressed in gorgeous Indian style. She came to us and remained out for a considerable time, dancing around as an Indian song was being sung. She took a magnolia bloom from a gentleman who sat next us, carried it round the circle, holding it to the noses of the persons present, and finally brought it back to the gentleman from whom she had taken it, breaking off a leaf and handing it to us. She seemed to enjoy herself very much, remaining outside in a good light for a considerable time. She appeared oftener and remained longer than any others.

One gentleman's relative (his wife we think it was) had told him she would show herself to him and give him a keepsake. He gave her a pair of scissors, and she cut off a piece of her dress in presence of all. We could hear the cloth cut as plainly as we ever heard any cutting with scissors. Another lady who was recognized by her friends, after showing herself very plainly for some time, dematerialized herself by them and disappeared. A large, portly, fine-looking man turned aside the curtain and showed himself to us all. We were called up to him, where we remained for a time as near him as we could well stand. He told when he died, in 1812, but could scarcely realize that he had been in the spirit land sixty-four years. His head was bald, large, full face, prominent forehead, clear eyes, and long, thick beard from his chin. He seemed to be as perfect a man as any in the room. When he bade us farewell he squeezed our hand so hard that it pained us for some time. He took paper and pencil and wrote, but we did not see what was written.

We must say in conclusion, that we can scarcely conceive it to be possible for any honest person to question the truth of these materializations. The test conditions were perfect, and there was no possibility of confederates or deception. The behavior of the party was gentlemanly and ladylike, and all seemed perfectly satisfied that we

had been seeing, feeling and hearing those who are said to have been dead.

We believe Mr. and Mrs. Bliss will make first-class materializing mediums soon. He sits just outside the curtain, not entranced, as is his wife inside the iron cage. These mediums should be sustained. They, like most mediums, are poor, and those who go to see the wonderful materializations and other phases at their Circle Hall should contribute liberally for such distinguished privileges as they are able to confer on honest seekers after the TRUTH.

#### MATERIALIZATION OF WASHINGTON.

One of the most interesting manifestations of spirit power occurred on the night of the 4th of July, at the residence of the Hon. S. P. Kase, 1601 Fifteenth street, Philadelphia. We were invited to be present on Sunday night, but it having been published that we were to lecture at Lincoln Hall, we could not attend. Another invitation was sent us for the night of the 4th; but our preliminary meeting preparatory for the public one on the 5th prevented Dr. Bruce and ourself from getting there before the door was closed. We remained outside the room where the circle met, and heard the singing and rejoicing over the success of the materialization. When it was over we went in and heard the statements of those who witnessed it. There were about thirty persons present, all of whom agreed that it was the Father of His Country who appeared some eight or ten times, and with as bright a light as the gas could make. We will copy the certificate given by the parties if we receive it before going to press.

Soon after we were introduced to Mrs. Lewis, the medium. She told us that her orders were to go to Memphis the next place she visited, after the weather became cool. We tendered her the hospitalities of our home, and expect to see in our library what we came so near seeing at Col. Kase's in Philadelphia.

We clip the following from the *R. P. Journal*, remarking that a medium who is

indorsed by S. S. Jones will pass muster anywhere:

#### MATERIALIZATION OF DISTINGUISHED PERSONAGES.

Mrs. Lucie E. Lewis, of Cincinnati, an intelligent lady in affluent circumstances, and the wife of a gentleman who idolizes her for her rare mediumistic powers as well as for her personal charms, has from childhood been a clairvoyant and clairaudient medium.

General George Washington and lady, Martha Washington, have from her youth not only shown themselves to and held familiar conversation with her, but through her mediumship have often conversed with other people, who felt honored thereby.

These distinguished persons have manifested the same affectionate guardian care over Mrs. Lewis from childhood to the present time, that they would in mortal life have bestowed upon a beloved daughter.

General and Lady Washington have often manifested to Mrs. Lewis a great desire to show themselves on the 4th of July at Philadelphia, fully materialized and dressed for general recognition, in costumes corresponding with their portraits, with which the public is familiar.

They directed her to attend Mrs. Stewart's seances in Terre Haute, Ind., with an assurance that they would there materialize in her presence, so as to give her evidence of their ability to fulfill their promise to her. Accordingly she went to Terre Haute, and there the promise was verified. Gen. Washington showed himself on thirteen different occasions, in full costume, several times presenting a beautiful silken American flag. Lady Washington also showed herself several times, and was recognized by the audience from her portrait.

They directed Mrs. Lewis to correspond with the editor of the *Religio Philosophical Journal* in regard to a seance with Bastian and Taylor, the world-renowned materializing mediums of Chicago.

The following is Mrs. Lewis' letter to the editor of this paper:

"CINCINNATI, O., June 22, 1876.

"BRO. JONES—Washington wishes to materialize at Chicago, and give to the world another proof of his power to come to us, and that it is not confined to the mediumship of Mrs. Stewart alone, but that he will do so especially through Mr. Bastian, and with great power. All he asks is my presence, which seems to be always necessary. He is anxious to materialize at Philadelphia

on the 4th of July. At the last seance in Terre Haute, Gen. Washington stood in the cabinet door nearly fifteen minutes, and closed his remarks to us by saying: 'One hundred years ago I, as a member of a patriotic band, aided in inaugurating political freedom; so again will I aid in inaugurating spiritual freedom, by materializing, if possible, on the 4th of July, 1876.' Dear brother, do all you can to help me consummate Washington's great earth work. I will be in your city very soon. If Mr. B. is absent, please telegraph me, so that I may at once proceed to Philadelphia.

"Respectfully, MRS. L. E. LEWIS."

Thinking that it would be a better test if we kept all knowledge of Mrs. Lewis' intended visit, and the object of the same, a secret, we did not communicate to Bastian and Taylor, nor any other person anything upon the subject.

Mrs. Lewis arrived at the Tremont House Saturday night, and on Sunday evening she attended Bastian and Taylor's seance.

At this seance, in the dark circle, General and Lady Washington presented themselves to Mrs. Lewis and affectionately caressed her, and without a word being uttered by her, Mr. Taylor, the clairvoyant, recognized them from their portraits, and announced to the circle that General and Lady Washington were by the side of and caressing Mrs. Lewis.

In the light seance, which follows immediately after the dark circle, and is called the cabinet seance, Lady Washington fully materialized and walked out of the cabinet in plain view of all present—more than twenty persons.

On Monday evening, the next day, June 26, we were present at the seance of Bastian and Taylor, and there beheld a scene never to be forgotten.

Here Gen. Washington, a majestic spirit, fully attired in a costume corresponding with the most beautiful that we have ever seen him represented in, presented himself, time and time again, at the open door of the cabinet. He then most gracefully raised his three-cornered hat, showing his hair as white as the driven snow, saluting the intelligent audience of ladies and gentlemen present, and waving a beautifully materialized American flag, he distinctly said, "God bless our country!" He then retired to the cabinet, and after ordering the light to be made brilliant, he threw the flag out through the cabinet window into the full light, that all might see its dazzling beauty.

Gen. Washington as a spirit, is of majes-

tic proportions, and the light was sufficiently brilliant that we could see his clothing, even to the burnished silver slipper and knee-buckles and long, close-fitting stockings, as if they were really material fabric, as we suppose they were for the time, fully materialized.

We think all persons present were fully satisfied that it was not only a spirit, but that it was none other than the father of our country—the idolized General George Washington—"first in war, first in peace, and first in the hearts of his countrymen."

Through the mediumship of Dr. Withford in our presence, General Washington told Mrs. Lewis, by independent slate-writing, to have no more anxiety about a medium for him to materialize through in Philadelphia on the fourth of July, as he had selected Nelson Holmes, through whom, if she (Mrs. Lewis) would be present, he would successfully materialize himself, so as to be distinctly recognized by all who would be present on that occasion.

Mrs. Lewis accordingly left for Philadelphia on the evening train of June 26th.

Since the above was in type we find the following letter from Mrs. Lewis in the *Journal* of a later date:

MR. S. S. JONES—You will no doubt be interested in our spiritual experience since leaving Chicago. Our control chose Mr. Nelson Holmes as the medium through whom to appear, directing us to Mr. S. P. Kase, at whose house he desired to materialize. We were guided and controlled by the spirits and their impressions, and the result has been one of unparalleled success; one whose good is its glory, and one that the Spiritualists throughout the world will rejoice to know of and make known.

By promise, the 4th of July was celebrated by the grandest event of the Centennial, the reappearance or materialization of

GEORGE WASHINGTON.

He selected the handsome house of Mr. Kase as his place of reception, where the most congenial influences seem to have concentrated, for the very atmosphere in this house is holy and spiritual, and can but be felt when one enters the presence of the lovely woman who presides over it.

A select company of nearly fifty persons were invited, consisting of eminent individuals from foreign countries, and the highest representatives from all parts of our own fair land, both skeptics and believers. We

used no cabinet, merely having a curtain across the end of the room instead. Mr. Holmes, the medium, was not well, but all the more glory for the result. After singing a few patriotic songs the curtain was drawn aside, and in elegant toilet of velvet, fine satin, exquisite laces, gold knee-buckles, low shoes, hair and cue unmistakable, stood the grand and noble man, for it was George Washington! The lofty bearing and sweet countenance were at once recognized, and it was a beautiful sight for so many souls, who in their joy, gratitude and satisfaction, shouted Glory! glory!

The elements were new, and the circle being very large, while he spoke it seemed as if there was more behind, more that he would like to have said. Who but would have bowed before the high spirit who said, "Cultivate love and charity, and all will be well; knowing the truth, dare maintain it," and other sentiments as lofty and characteristic of the great man. Then discovering there might be some doubt in the minds of those present, he requested Mr. Kase to turn the gas on, full head, so that all might see him, and he stood in front in full view of all, while the strong light shone upon him. He bowed, turned around and walked back into the inclosure, a very unusual thing; for we all know that spirit forms usually retire with the face to the circle.

He gave his special blessing to several persons, and took me into the "holy of holies" for personal tests. Every heart seemed to feel the importance and significance of his coming upon this night. We quote from a very bright spirit who said to us, "Why would a glorious spirit like Washington come here, and on this night, merely to see and be seen?" Would the devils, if they could assume his shape or form, preach love and charity? Oh, that this fact may reach hearts that are asleep—dead to these grand truths.

Last evening, the 6th, we went to Mr. Holmes' public seance room, and thereby gave an opportunity to others to see the revered patriot. He again came in beauty and power, but could not speak. He seemed to hold a roll of parchment in his hand, and made great effort to express his desires, but the circle was so large and inharmonious that his mere appearance was more than satisfactory. He appeared again with an infant in his arms, which was typical of this newly-developed truth, and of the infancy of spirit power, even though we marvel at the present wonders.

While a beautiful spirit (a lady) was talk-

ing to the assembly, George Washington was at the window in the cabinet, and his face was perfect. He permitted many to walk up to the very aperture, and look closely at his features; at the same time the spirit in full form at the door came out and showed the medium inside, making three in full distinct view of all present.

Mr. Jones, I have written you the plain facts only connected with this wonderful materialization.

LUCIE E. LEWIS.

Philadelphia, Pa., July 7, 1876.

### MR. AND MRS. HOLMES.

While in Philadelphia our spirit wife told us to "go to see the Holmeses. You may see some one you will recognize." All alone, the last night we remained in the city, we found our way to "614 Locust street, south side of Washington square." Being in advance of the time, we examined what is called the cabinet. It consists of thick plank put up endwise across the corner of the room. One door only gives access to it. Inside of this is a strong wire cage, with no door only a small one opening out in front. It seemed to us as complete as could be made to test the genuineness of the manifestations.

At about eight o'clock Mr. Holmes went into the cage by the only door, which opened within five or six feet of where we sat, Mrs. Holmes sitting outside. There were some twenty-five or thirty persons present, seated in two circles in front. We were assigned a seat in the nearest one to the cabinet. The light was very good.

After a small music box had played two or three tunes, a very old man opened the door and came out. We were called for. He gave no name, nor did we recognize him. A number of others came outside, and were recognized by friends who went up to and conversed for some time with them. The men as well as the women who appeared were dressed in white. One of them was said to be Bishop Polk (late General in the Confederate army). We were called for and approached him, and examined his features as minutely as we could, but cannot be sure as to him being the Gen-



eral who occupied a room with us in the same building in this city while commanding this department. The size and general outline were his, but as to his identity we can not say. One thing, however, is certain—it was not Mr. Holmes, who is a slim, delicate man, having not the slightest resemblance to him or any of the persons who appeared during the seance.

The last one to appear was John King. This we know, as well as anything of the kind can be known. More than twenty years since we met him in Boston with the Davenport children, and talked to him freely at one of their seances. We met him three years ago in London, where he floated about in the air, talking to us as freely as any one could. He put an iron ring on one arm while we held the medium's hand. His features are as distinctly marked as any man's we ever saw. He wears a turban on his head, a kind of white gauze hanging over his shoulders, has black eyes and very thick, heavy beard extending down to his breast. We have had his photograph hanging in our library for two years.

We were glad to see him, and he seemed glad to see us. We stood right up by and conversed with him for some time. We said to him, "When we last met, you passed all around the room in the air, talking to us freely. Can't you do it here?" He replied, "The atmosphere in England is much more favorable for materializations than in America. The young man (the medium) has been up several nights where Washington has been materialized. He is very much fatigued, so that we cannot do as well as usual to-night." He also told us he was coming to Memphis, and at the conclusion of the conversation he gave our hand such a squeeze as we have rarely ever had. We can no more question the identity of this person, as being the same that we saw at Mr. Williams' seance in London, than we can question the identity of any personal acquaintance.

Mrs. Holmes objected to going inside the cabinet for two reasons: first, it was very

hot; and second, she was dressed in white. We prevailed on her to sit inside a short time. Soon after she entered the door was opened, and a small, delicate female came out, said to be Katie King. We were again called for, and we went up to her. We don't know Katie King, but we do know it was not Mrs. Holmes, who is a large, masculine-looking woman, who could be seen sitting in her chair, while the materialized form was sometimes by her side and passing about from place to place. Finally she went to the aperture in the cabinet and called us. We stood face to face and talked together, our eyes being within a few inches of each other. Several times she said sweetly, "God bless you." The gentle squeeze of her delicate, soft hand closed our interview, and soon the seance terminated.

We have been more specific in stating what we saw because of a cloud that has hung over these mediums. We have never questioned the genuineness of the mediumship of Mrs. Holmes, from what a prominent official member of the Methodist church stated to us to have occurred with him when she was giving seances in Cochran Hall in this city some years since; for no one could do those things who was not a medium.

We close by copying an article from the *Philadelphia Herald*, remarking that we saw the paraffine hand taken:

#### REMARKABLE MANIFESTATIONS.

The Holmeses, who have been made the target for scoffers in various parts of the country, have recently had some tests which show that they perform really wonderful feats through the medium of Spiritualism. The latest is that which took place at their rooms in this city.

Mr. Keeler, proprietor of the Woolen Mills at Groversville, near Bordentown, N. J., brought to the seance a white linen suit, in which Mr. Holmes dressed himself before entering the wire inclosure wherein he is locked securely during what is known as the light seance. The coat sleeves had a cotton stocking sewed on in such a manner as to completely secure the hands, and prevent their being shown at the aperture or used in any manner whatever, provided it were possible for Mr. H. to get out of the wire cage.

The coat was also sewed together at the collar, fitting tightly around the neck, preventing the possibility of its being taken off. Mr. Keeler also brought some colored paraffine, which he locked up in a box of his own bringing.

The seance proceeded, in the presence of five persons, all of whom declared that the test was absolute, and the manifestations under the conditions were marvelous. In a short time after the medium entered the cage, there appeared three materialized forms—that of John King in full uniform, a Bishop in full dress, and a young man. Three forms appeared at the side of the curtain in full view of the spectators. On the black cloth which screens the cage, there is an aperture large enough to admit of showing an ordinary-sized face; during these manifestations the features of several persons were visible at this opening. To further mystify, the paraffine which Mr. Keeler had brought, was securely locked in a box, and when this was opened there was found in the box the molds of two hands distinctly marked on the waxy substance, and yet the key had remained in the possession of Mr. Keeler all the time. These manifestations are the most astonishing which have yet been performed by any one.

Since the above was put in type we find the following on this subject in the *Banner of Light*:

As for the accounts contributed by Mr. Robert Dale Owen to the *Atlantic Monthly*, we have now every reason to believe that Mr. Owen was not as much deceived as he too hastily imagined. The same phenomena have been paralleled in the presence of the same mediums, under the strictest test conditions, scores of times during the last year, and up to the present time. Hundreds of witnesses, with all their suspicions, and their vigilance aroused, have repeatedly satisfied themselves since Mr. Owen's card of renunciation appeared, that the so-called Katie King phenomena through Mr. and Mrs. Holmes are genuine; and not only this, but that the reasons of Mr. Owen's course are insufficient and weak, and that the woman White, who claimed to be an accomplice, is a wholly disreputable and untrustworthy person. Further, there are now dozens of mediums, here and in England, through whom phenomena similar to those vouched for by Mr. Owen in his *Atlantic Monthly* article, and far more surprising than any he relates, are daily occurring.

### MRS. KATIE ROBINSON.

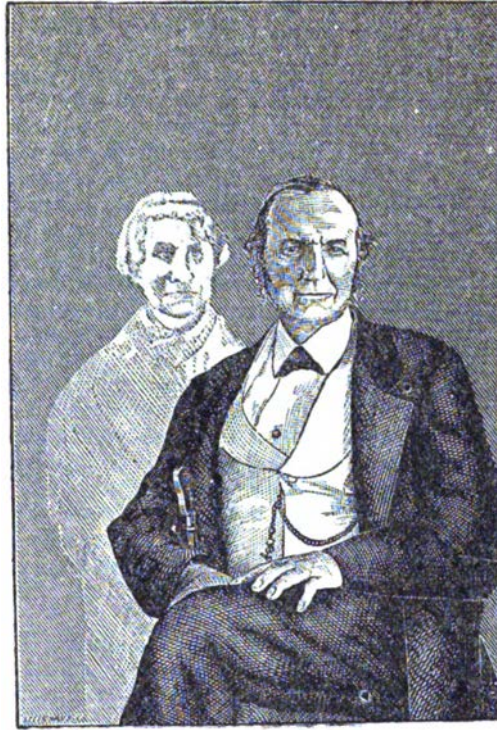
In company with Dr. Child we visited this medium our second day in Philadelphia. She had no idea who we were; the Doctor told her we were a friend from the country. Soon she was entranced by her control, "White Feather," who seemed to know a great deal about our antecedents and associations. We have never heard so many incidental tests given in so short a time. It was wonderful beyond anything we ever realized with any medium. We have not the space to give them, but if we had never known anything else than what she gave us, no theory but the spiritual can explain it. Reference was had to the part of our life which no mortal knew save ourself, and some things that had passed from memory's page. The present status and future prospects of Spiritualism, and our relation to it, were referred to in a manner calculated to make a lasting impression upon our mind.

Jesse B. Ferguson then controlled her, and as Dr. Child took it down, we hope to be able to let the readers of the *MAGAZINE* see it. Our son John then controlled her for some time, most affectionately referring to the past in a way that no other person would. Tears of joy ran down her cheeks while she spoke of his happiness in the spirit world, and in meeting the large number of relatives who had passed over before him.

What a glorious privilege is this!—that there are those whose organisms can be controlled by our friends, so that they can talk to us as in earth life. This lady possesses that God-given power to as great an extent as any we have ever seen.

After she returned to her normal state the Doctor introduced us to her, and it seemed strange that one who had spoken so familiarly to us should now know nothing of what she had said, nothing at all about our history. "Man" (and woman, too), "is wonderfully made," as the Psalmist says.

We regret to learn that Mr. J. Burns, publisher of *The Medium and Daybreak*, London, is sick and in trouble.



**JAY J. HARTMAN, SPIRIT ARTIST,**  
234½ Ninth St., Philadelphia.

Having a great desire to make the experiment of spirit pictures, we consulted our spirit wife in regard to it. She said: "I will go with you to Mr. Hartman's, and will stand at your back, so the picture will be directly in a line with yours." Addressing her sister-in-law (the medium), she said: "You must go with him, so we can direct any change in position that may seem best for the picture to be plain. We are anxious to have it so all will recognize it. Be sure to go to-morrow and sit for the picture."

Eleven o'clock found us at Mr. Hartman's gallery. He had just moved and was not fixed up—had not tried to take a picture. Dr. Child, of Philadelphia, and Dr. T. B. Taylor, of Baltimore, were present, and we determined to have strict test conditions.

The plate was examined before being placed in the instrument. Dr. Child and

ourselves went with the artist until it was taken out. Three times there was nothing visible on it but ourselves. The fourth sitting a lady is by our side, about as plain as our own likeness. Our spirit wife wrote: "Your mother stood in front, and her picture is the only one that is visible on the plate." There were other shadowy forms on the plate, but only one having distinct features. (This picture we have had electrotyped, and it appears on this page).

We were then directed to sit again, having our sister-in-law by our side. A good picture was then taken of us, and two children very plain above her head. (The readers of the MAGAZINE may see this some time). Mollie wrote: "These are our two children, Sammy and Willie, who died at Greenwood. I don't want a picture unless it is so plain that my friends will recognize me."

Mr. Hartman is a true, good man, and one of the best spirit artists. He has as

yet saved nothing financially by his wonderful gifts. We most cordially recommend him to all who wish to test the truth of this phase of Spiritualism by actual demonstration, in having pictures of their friends taken under strict test conditions.

### A WONDERFUL MEDIUM.

We had the pleasure of making the acquaintance of the lady mentioned below, at Col. Kase's, in Philadelphia. She extended to us an invitation to attend her seances. They are of a character that taxes the credulity of those who witness them, to say nothing of those who only hear or read of them. We are told we shall have similar manifestations in this city, but who can believe them to be what they are represented? Our people are not prepared for them; they must have the rudiments first:

#### MRS. THAYER, THE MEDIUM.

EDITOR BANNER OF LIGHT—I have some really wonderful things to relate to your many readers in regard to the manifestations occurring through the mediumship of Mrs. M. B. Thayer. Some weeks ago I received an invitation from the Hon. Mrs. S. P. Kase, residing at 1601 North 15th street, (with whom Mrs. Thayer makes her home), to attend one of Mrs. Thayer's circles. I had never seen the lady, but had heard and read much in regard to her mediumship, and must confess I was somewhat skeptical in regard to the flower manifestations said to occur in her presence. Before we left the house I said to my wife, "I shall wish for a white dove and a smilax vine—we will take this for a test." When I entered my old and respected friend's beautiful mansion, we were cordially received by her and her earnest, dignified husband.

A party of over thirty were present. We were soon arranged around a large dining table, sitting so closely together that each chair touched that occupied by the next person. Mrs. Thayer took her place in the circle, the doors were locked, a gentleman from Wilmington holding the key of the door leading into the hall. Chairs were then piled up against the doors, the lights extinguished and the persons requested to sing. In a moment I felt something against my face, then a shower of dew fell upon my head, face and hands, and something cold as

ice and covered with dampness was gently laid upon my hand. The light was struck, and lo! what a sight greeted our eyes! There before me, looking me in the face, stood a beautiful white dove; over my hand an exquisite fern was seen, and the table was covered with flowers. A canary bird sat beside the dove, with its head under its wing. It is now in the possession of a lady living in Wilmington, Del.

The light was again extinguished, the company joined in singing, the table echoed with raps and reverberations. At the conclusion of the song a light was struck, and I do not exaggerate when I say there were bushels of flowers of the choicest kind strewn over the table—rosebushes in bloom and covered with buds, the roots protected by fresh earth, strawberry plants loaded with ripe fruit, a bough from a lemon tree with a full-grown lemon on it, orange branches, roses, hyacinths, lilies, and in fact every variety of blossoms, ferns, etc., and a smilax vine over three feet in length in front of me, which I now have in my office.

My friend, Dr. Taylor, the able and eloquent lecturer from Baltimore, came to pay me a visit, and as Mrs. Thayer was to hold a circle that evening I proposed to him to attend, which invitation was joyfully accepted. I showed him the beautiful gifts from the spirit world I had received, and as we stood looking at the white dove, I said: "To-night I shall wish for a mate to this dove." Dr. Taylor, my wife and myself, attended the circle that evening. Soon after the light was out, and singing had been participated in, I felt something light upon my shoulder, and in my excitement I cried out, "I have my dove." It fluttered above my head then quietly settled down directly behind my chair. When the light was struck all could see it, and the table was literally covered with flowers.

At the next seance I attended, a beautiful white rabbit was brought, and a number of roots. One gentleman wished for a rosebush to place upon the grave of his wife, and received it. I have the doves, I have a number of plants in my garden received there, and I say heartily, God bless Mrs. Thayer, and may she long be spared to exercise the grand gift of her mediumship for the benefit of the world.

A few evenings since, while Dr. Taylor, Mr. and Mrs. Kase, Mrs. Bernard and myself were walking in the street, after attending a seance at the rooms of Mr. and Mrs. Holmes, a beautiful canary bird was dropped

in the paraffine mold of a hand Dr. Taylor had received that evening. We were all surprised that such a manifestation could occur in the public street, which only proves the power of Mrs. Thayer's mediumship.

To all the facts I have stated there are responsible witnesses, and knowing of your justice to mediumship, I feel it will be a pleasure to you to give these facts to your readers.

In another letter I will report the result of close investigation at the rooms of Mr. and Mrs. Holmes, whose wonderful manifestations are creating an excitement here.

Yours for truth,

J. WM. VAN NAMEE, M. D.  
Philadelphia, Pa., May 12, 1876.

### ORGANIZATION.

The readers of the *MAGAZINE* expect to hear of what was done at the meeting in Philadelphia on the 5th. We hope to get the minutes of the Convention in time for our present issue, even if we have to delay the publication a few days to obtain them. It was one of the most harmonious meetings we ever attended.

Our Secretary and Chairman of the Committee on Declaration of Principles, Dr. James Edward Bruce, had prepared a well-digested summary. Hon. J. M. Peebles, of New Jersey, and Hon. S. P. Kase, of Philadelphia, had also condensed their views in regard to organization. The Committee, after some hours of faithful deliberation, brought in their report, which, with some verbal changes, was adopted. We leave it to speak for itself, but will give our spirit friends the space to give their views.

The first communication following was written by our medium, and addressed to Bro. Peebles; the next, by Judge Hall, who was a member of the General Conference which met in this city in 1870; the last by our father-in-law:

You and Mr. Watson have a responsible part to perform in the spiritual movement. Do your duty nobly. Let Jesus Christ be your guide in all you do. The spirit of brotherly love must be the principle governing your deliberations. Spirits cannot and will not control where there is discord. God

will pour out his Holy Spirit where two or three are gathered together for the purpose of glorifying him. Make the subject one of prayer and humiliation. Christ said, "Blessed are the meek, for they shall inherit the earth." This is the blessing which you need, for earth must be inherited by Christian Spiritualism. The world must be converted, and the Christian principle must be the means of doing it. Make the structure to rest upon the "Rock of Ages," and the gates of hell will be closed and saints and angels fill the earth with spirit light, so that all men can see the God of the universe in power, goodness and love.

I have been with you all the way to Philadelphia. I was an earnest attendant at your meetings, watching with close attention and with a critical eye the proceedings and result of your Convention, and I must be free to admit that I was gratified with the deliberate and cautious steps taken toward the organization. Now, I see no objection that could be raised in any respect to the plans set on foot. There was Christian sentiment; there was deep intellect, and those who are profound thinkers and reasoners, and those whose names and judgment would spread through the land with a beacon light to any organization not of a demoralizing nature. Time will be required to effect all which is under consideration, and time will be required for harmony to be established, and all unite in brotherly love and union. This must exist. There should be but little if any dissension. There are to-day many radical Spiritualists whose ideas are becoming expanded and Christianized, and ere another Convention convenes you will have many more to agree with you and join you. I hope to be with you again soon.

I am yours affectionately,

HENRY G. HALL.

JULY, 16, 1876.

SAMMY—This is an occasion which gives me a good chance to say that I was with you some of the time while you were gone. I very seldom ever felt the interest in organizations of any kind that I should have while in earth life, but we are watching the movements of the one under consideration now with much earnestness and prayerful solicitude, for there is much embraced in it which demands proper and judicious preliminary action to make it popular and acceptable to the world. It will be criticized and ridiculed of course by many persons, and by orthodox churches, but it will triumph over

all opposition. Stand firm to TRUTH, RIGHT and JUSTICE. Christian sentiment must prevail. You must be careful in your communications for the MAGAZINE. The people are thirsting for something that reaches the heart and melts it into tenderness and love. Sammy, I do not set myself up as a dictator to you, for I feel my incapacity, but I am so much interested in this subject, that is why I say what I do.

I am highly pleased to see mediums springing up all over the land. Some urge the objection to the belief of the doctrine on the score of having to resort to mediums for anything coming from us, but this difficulty will be removed by and by, for almost every one, if not every one, will be a medium of some phase. There are many more now than any earth or spirit one can tell, but their reluctance to accept, and even to investigate debars them from the privilege they might enjoy and comfort derive. There are many who are more interested than you would suppose. Some will believe in the last days; some close their eyes; they will never yield to it till they enter the world of spirits.

Time is bringing to light many discrepancies which we find in our early teachings. We must undo some things which were done, and try now to see things in a different and truer light. New constructions, but correct ones, are now found to exist. We are in a progressive age—yes, I mean you and we too—we are ascending to heights of a more holy and divine character. We would be in a dead state were it not for the growth which is perceptible in all who seek it. Some are satisfied with a small degree of knowledge and love, while others pray and strive for greater. While we see upon upon earth what is needed, I feel as though I could not stay in any planet but the earth, so that I could urge the people to work for a reward which will be given to all who do faithfully work.

I will come again some other time.

ALLEN DUPREE.

We have not yet received the minutes of the Convention which met at Philadelphia on the 5th of July. We are indebted to the *Banner* for the following:

#### A STEP TOWARD ORGANIZATION.

By reference to the following report, it will be seen that the initiative toward organization has been taken in Philadelphia, the new enterprise being denominated "The

National Convention of Spiritualists." We are pleased to see that the paramount necessity of *local* societies, upon which to base a National Association, was so fully discussed and openly acknowledged during the meeting:

#### THE CONVENTION.

In response to the call which appeared in these columns on June 24th, an influential, if not large, meeting was held on July 5th, at Circle Hall, Vine street. Among the representative men present were to be observed Mr. J. M. Peebles, Mr. Samuel Watson, of Memphis, Dr. Bruce, of Newburyport, Dr. H. T. Child, and Mr. Kase, of Philadelphia, Dr. Charles Main, of Boston, and Mr. R. Linton, from London, Eng., who is now a resident of Boston.

After Dr. Bruce had read the call, Mr. S. Watson was voted to the Chair, Dr. Bruce to the Secretaryship, Dr. Child to the Assistant-Secretaryship, and Mr. Kase was appointed Treasurer of the Convention.

The main purpose of the meeting was introduced in a vigorous speech by Dr. Bruce, the essence of which is summed up in the words of the resolution put to the meeting, viz.:

"That the time has come for the organization of Spiritualism in America."

Dr. Child, Mr. Linton, Mr. Peebles, Mr. Kase, and Mr. Spear also spoke on the resolution, each from his own standpoint. Dr. Child spoke upon the importance, in the present crisis of American Spiritualism, of a clear definition beyond all cavil of the faith, aims, and higher purposes of Spiritualists.

Mr. Linton, of England, described the spontaneous organization of Spiritual societies in that country, perfectly untrammelled by any but the one common bond, from the central institution to the remote village. He warmly advocated the establishment of all organizations on the broadest basis consistent with the highest truth. He thought that without deprecating phenomenal Spiritualism, which had yet many momentous phases to work out, Spiritualism as a religion for mankind should be brought more to the front. It was unquestionably the science of sciences and the philosophy of philosophies, but it was chiefly as a religion, or rather its triune combination of science, philosophy and religion, that would renovate humanity. It may be that many of the evils abroad in the land have arisen from the neglect of the highest element in this trinity. If so, united work was essential to realize the harmony. This, under-

taken on the terrestrial plane, with the exercise of sound judgment so as to avoid sectarian pitfalls, would open wide the avenues along which the celestials could traverse and do their "mighty works."

Mr. Peebles entered with much emphasis upon the question of organization *per se*, showing how essential it was for the achievement of human purposes. It had its foundation in the family circle, and its widest expression in the governments of the world; and its power for evil or for good was seen in all the ecclesiastical systems among mankind. He narrated his experience of several local Spiritual organizations; pointed out the facility with which even great Spiritual undertakings were accomplished under combined effort; and gave a kind of outline of the scheme for local societies throughout the States, preparatory to national organization. The dissemination of spiritual truth was no exception to the general law of these things; and no man's individuality would be sacrificed by uniting with his brother man in such a cause, but rather strengthened thereby, for no creed would be proposed to fetter his intellect and reason.

Mr. Kase and Mr. Spear spoke to a similar effect, and the resolution was carried unanimously.

A committee was then appointed by resolution to "draw up and present to the Conference a declaration of principles embodying the grounds of organization; also to frame suggestions for a Constitution for local societies."

This closed the morning meeting. At 3 o'clock the Conference was resumed, to receive the report of the committee. Its deliberations had culminated in a "Preamble, a Statement of Aims, and a brief Enunciation of Principles." As these documents may be esteemed important, the writer forbears giving details, leaving that duty with the Secretaries. Suffice it, these, with the "Constitution for Societies," after slight discussion more on verbal points than principles, were unanimously adopted. Vice Presidents were elected for the different States.

Some difficulty was felt in the adoption of a name for the Convention that would indicate its aims. Although there was no dissension as to the incongruity of modern Christianity with the universal teachings of Jesus, there was in the meeting a strong leaning to the adoption of the phrase "Christian Spiritualists." This was energetically opposed by Mr. Linton, as a limitation that would compromise the whole

movement as misleading, and as an inadequate expression of modern Spiritual development, which, without depreciating the Jesus-principle, was an advance upon all the divine manifestations of the past. He urged the omission of qualifying adjectives. The Declaration was explicit enough. This suggestion was accepted, and the meeting was named "The National Convention of Spiritualists."

### CONFERENCE.

The Philadelphia Spiritualists have a regular conference meeting at Lincoln Hall on Sunday mornings. We attended it and were much interested in the exercises. The chairman presiding limits the speeches to ten minutes. After we had occupied our time a lady arose and said, "If I were in a Methodist meeting I would ask you all to pray for me." As soon as she took her seat a man arose who advanced some queer ideas about the changes of the spirit. The first excited our sympathy, the latter our combativeness. To both of them we replied, showing to the former that Spiritualists believed in prayer as a powerful means for attaining glorious ends; and to the latter, that it was the "outer man" that was changing. The inner man, being the real, was subject to the law of progression, but not to the kind of changes to which he referred. On our return to the hotel our medium wrote as follows:

The Christian spirit is moving the world. You heard Spiritualism to-day when the man told he had prayed in the secret place for the manifest baptism of spiritual gifts. The time is not far distant when the apostolic power will be manifested as in their time. Mediums are developing much faster than at any other period since Spiritualism was known.

In history the facts are recognized as true, but everything else is lost in doubt. So in Spiritualism, facts will be received by thinking people; so much the greater necessity for mediums through whom spirits can make facts so susceptible of demonstration that nothing but faith can result from the demonstrations. Mankind must have facts upon which to build faith in anything. This is right. None should have a blind zeal, for this is detrimental to any cause. Man is



made to exercise his reasoning faculties upon all subjects; this is in accordance with the laws of mind. God does not give a mind to man for a useless purpose. Man is not made for nought, or for anything but to honor God—manifesting his worship by doing his will as he is directed by Jesus Christ's teachings and example. Your mind is very much exercised upon the Christian feature of Spiritualism. Making Christ the Savior of mankind is the manifest object of good spirits. There are spirits who tell a different doctrine, and teach men so, but they shall receive a greater damnation. They are those who have not seen the Christ-light, and never will until their souls are developed by the Holy Spirit of God, which comes only through the intercessions of Christ to spirits out of the body as well as in it. The Christ-light is the illumination of the spirit world, and no man may see the light except he earnestly seeks for it. Spirits are under laws just as mortals are, but spiritual laws are controlled by spirit essence, which comes from God himself. This is the reason we see the God presence more manifestly than while in the body. God is the power which controls mind and matter, hence the laws of mind are more like God when spiritually discerned. Matter is tangible, and can be understood by the senses; this is why spirits are so much interested in the phase of materialization. They want to manifest the truth of Spiritualism through the physical senses as well as through the mind; so "the wayfaring man, though a fool, need not err therein." The Christian principle must be recognized, then those professing Christianity will flock to the fold as sheep do to the shepherd's call.

The *Banner of Light* thus concludes an article:

Cannot the most of us say, in looking over the past, that we should indeed have been organized as Spiritualists, without any of the much-debated mechanism of organization, too, if we had ever been ready to recognize the silent law of attraction in these things—the very law which life will set soonest in operation, but which mere discourse never will? Meetings and reunions are essential, but it is the life which should precede them in order to account for them, to excuse them, to give them significance and vitality. The tendency unhappily is to reverse the order, parading the platform and by-laws first, and letting the reality and substance, which is the life, come afterward. We shall all see

this more and more as it is, as experience gathers and our views broaden and lengthen, yet it is hopeful that we already know that something is the matter, though we may not be able to say just what it is. If discourse and assemblages have any excuse for being, it is solely as stimulants and strengtheners of silent purposes which become still more silent and profound as they enter into the life. This is all there is of experiment after the talking is over. Not the man of speech, though he discourses with angelic tongue, is for that reason the man of the deepest spiritual experience. It is in the still moments of meditation, whether in the field, the shop, or the closet, that the heavenly influences are most ready to come down.

Those are our receptive periods. The hospitality we then extend is repaid to us again many fold. "He that humbleth himself shall be exalted." A proud spirit stops its own growth except in the direction of pride. When we pursue our tasks, our friendships, and our charities without ambition and its satellite envy to attend us, we shall win the blessing that is life's only prize. In humility and love we may organize forthwith, and become such a power as this world never saw.

#### BRO. A. J. FISHBACK APPOINTED MISSIONARY FOR MINNESOTA.

In this issue of the *Journal* will be found the announcement of the appointment of Bro. A. J. Fishback as missionary for Minnesota. Bro. Soule, the President of the Society, speaks truly in most favorable terms of Bro. Fishback. We have known Bro. F. for many years, and can indorse all that Bro. Soule says of him.

The "social freedom" doctrine being now almost universally discarded by Spiritualists everywhere, we trust Bro. Fishback will find harmony in the ranks of the Minnesota Spiritualists, and a hearty disposition on the part of the masses to second his and President Soule's proposition to hold grove meetings at every available point throughout the State during the ensuing summer and fall.

Let the friends unite and strengthen each other's hands in the good work of promulgating the grand truth, that though a man dies, physically, it nevertheless is a demonstrated fact that he lives, *spiritually*—and holds sweet communion with the loved ones left upon the mortal shore.—*R. P. Journal*.

We heartily indorse the above from the *Journal*. Bro. F. will receive subscriptions for the *MAGAZINE*.